The Vanity of Judiciary ASTROLOGY.

Or

DIVINATION,

By the

STARS.

Lately written in Latine, by that great Schollar and *Mathematician* the Illustrious *Petrus Gassendus*; *Mathematical Professor to the King of* France.

Translated into English by a *Person* of Quality.

Facile crediderim aliquod esse Numen, quod in vindictam impiæ credulitatis hominumquam repræsentat, mortalibus ea ipsa, quæ sibi non à Dijs, sed Syderibus metuerunt. Joh. Barclij *Argenid. lib. 2.*

LONDON. Printed for *Giles Calvert*, and sold at his Shop at the West end of St. *Pauls Church*, at the Signe of the black Spread *Eagle*, 1659.

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To the Reader.

AMong all the Deceipts that have bin put and endeavored to be obtruded on very many men, especially the Vulgar in this last Age, none hath prevailed so much to get an Opinion with them as that of *Astrology*: as it is understood commonly to be the Art of Prediction or divination by the Stars: which abuse being observed by diverse Learned Men in Forraigne Parts hath given some of them Occasion, by their writings to discover the Vanity of that pretended Science, and the impostnre of such as *(for Gain)* makes a profession of it: amongst all who have taken Pains to disabuse the World, noone hath more rationally from the principles of *Astronomy* and *Philosophy* performed the same then the most Learned *Gassendus*, in that tract whereof this ensuing discourse is a Translation: which in it's original having so well satisfied persons of greatest Learning and Reason in this Nation, hath

hath bin the occasion, and at their desire of putting it into the English Tongue, that it might be a means to un-deceive all Men here, as well as in other places of the World; which they are confident it may do to all such as will hearken to Reason, and are un-byassed. The discourse it self is written without passion or rayling, speaking only to the purpose, and not against any mans Person, by which it commends it self sufficiently to the Reader: As for what *Morinus* hath written (not with the like Calmness, but full of Canting terms and Choller) in vindi- of *Astrology*, we shall say nothing; but leave the same (if it happen to be published) to be Ballanced, with this treatise, in point of Reason, by the Ingenious and impartiall Reader.

O Sortes, Sydera, Pythij recessus,
Et Fati bene præsciæ volucres,
Vos sævis Anus en verenda rugis,
Vos illo vocat efferata cultu,
Quo lunam quatit Æmonis rubentem,
Quid Rex cogitet, aut Dei minentur,
Quid sub pectore delitescat omni,
Novit scilicet, indicata nummo
Unum dicite, quod Misellâ nescit;
Ecquis stercore limen omne pavit?
Quæ nunc auguria, O potens Apollo,
Quæ lux, quæ via ducet ad nocentem?
Frustra sollicitas, sibylla, Divos,
Sortes, Sydera, Pythios recessus,
Et Fati bene præscias volucres.
Nam Phœbus Pater, O verenda Phœbus
Hæc oracula Naribus reliquit.

Joh. Barclius
in Argenid. lib. 2.

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The Vanity of *Judiciary Astrology.*

CHAP. I.

The Difference between Astronomy, *and* Astrology Judicial.

AMong the ſimple and honeſt Ancients, who were the Founders and Advancers of that Nobleſt of Sciences, which ſpeculates thoſe glorious Bodies ſhining above us, and cauſing the neceſſary viciſſitudes of Times and Seaſons; *Aſtronomy* and *Aſtrology* were names indiſcriminately importing one and the ſame thing. But after a long proceſs of time, when the fraudulent and ſuperſtitious *Chaldeans* had corrupted the purity of this Science, by foiſting in their Vanities, and aſcribing certain prodigious vertues to Heavenly Bodies over inferior

ones, as if their influences were fatal and inevitable; it came to paſs, that men made a Difference betwixt the one and the other: defining *Aſtronomy* to be that, which conſiders the motions, diſtance, order, magnitude, light, and other adjuncts of the Stars, both fixt and erratique; and *Aſtrology* to be that, which teacheth the way of foreknowing and foretelling the effects and events of ſuch their Motions, Conjunctions, oppoſitions, &c. whereupon the Grecians infected with the fooleries of the *Chaldeans*, called the ſame Ἀποτελεσματικὴ καὶ προγνωστικὴ for diſtinction ſake.

This diſtinction ſome have thought to be a Novelty; but we find it plainly mentioned by *Simplicius* (*in* 2. *phyſic. text* 18.) by *Olympiodorus* (*in lib.* 1. *Meteor.*) and by *Sextus Empiricus* (*adverſ. Mathemat.*) The laſt of whom addeth alſo, that Aſtrology was called, by way of excellency, the *Mathematicks*; as being that Art, which the *Chaldeans* profeſſing with great oſtentation, arrogated to themſelves the proud title of Mathematicians: which I the rather take notice of, to intimate with how little reaſon, and ridiculous authority, the Prophetique Aſtrologers of our Age uſurp that noble attribute to themſelves. *Agellius* (*lib.* 14. *cap.* 1. 4. and 7.) noteth moreover, that the ſame Profeſſors named themſelves *Genethliacks*, from the calculation of Mens Nativities: and St. *Auguſtine* (*in Confeſſion.*) inveighs with judicious ſeverity againſt them, under the title of *Planetarians*. That in our dayes, they call themſelves *Judiciary Aſtrologers*, and their mighty Art, *Aſtrology Judicial*; is well known. I wiſh the fallacious and cheating Fundaments of their Art were as well known; And to ſhew I have good reaſon for this my wiſh, be pleaſed to conſider with me.

CHAP.

Chap. II.

Whether it be possible for Man, from the inspection and Observation of the Heavenly bodies, to acquire the fore-knowledge of such events, as these Judicial Astrologers pretend they can divine; as well concerning the variety of Weather, as great Colds, Heats, Droughts, Winds, Rains, Fertility, Barrenness, Epidemical diseases, and the like effects referrible to Meteorology: *as concerning the particular Fortunes of Men, as their Marriages, Children, Friends, Dignities, Wealth, Dangers, Misfortunes, Sicknesses, Time and manner of their Death, and almost all remarkable occurences of their lives.*

Hermogenes, *by* Diophantus *told,*
He should not live nine months more; said, my
In telling me my Destiny, you are bold, (*Freind*
But (*beleeve me*) *your life's now at an end:*
And then he strook him fatally; so fell
The Prophet, while he anothers fate did tell.

Two General Rules, *concerning the prenotion of Future Events.*

IN the First place, that we may the better comprehend what shall be delivered in the sequel of our discourse, let us premise this general Rule. *That whatsoever*

soever doth import the knowledge of any effect to come, ought to be either the necessary Cause of that particular effect, or which being posited, such an effect doth alwaies follow; or as a necessary Signe, or which being given, such an Event doth always succeed.

For Example, because the Sun, as often as it approacheth to the Vernal Equinox, doth cause the Plants to bud forth, and produce Flowers; and because when the day-break is perceived in the East, the Sun doth soon after shew it self above the Horizon: therefore is it easy for us in Winter to foretell the approach of the Spring, and the Budding forth of Flowers; and in the Morning twilight, to foreknow the approach of perfect Day; the former, in respect of the necessity, of the Cause, and the latter in respect of the necessity of the Signe. But, if there were no such necessity, and that either such a Cause, or such a Signe were not alwaies attended with such an effect; or that such an effect did sometimes succeed without the precession of such a Cause, or such a Signe: it is manifest, that we might have indeed a Conjecture, but no certain foreknowledge of either of those Effects.

I say a *Conjecture*, and that's the most. Because unless many Observations concurr to attest, that such a Cause, or Signe is more frequenly attended on by that particular effect, than not; or that that effect doth more usually succeed upon that Cause, and after that Signe, than upon any other; in that case, our Conjecture would be a meer *Hariolation*, or *Divination*, at best.

In the next place, let us propose this considerable truth. *That the Certain and Infallible Prenotion of things to come, whose necessary connexion to their particular Causes*

ses or signes is unknown to man, ought to be ascribed to none but God himself, who made and ordereth all Causes, Signes and Events. For substracting the knowledge of this necessary Connexion, we have no help remaining for our prevision that such things will come to pass; unless God, who seeth into the darkness of Futurity, shall please to reveal them to us. And hence doubtless is it that such as use to prophesy of things to come, are called *Divines*; and their Prediction is called *Divination*.

Nor is it sacred Writ alone, which declareth the knowledge of future Events to be the prerogative of God; according to that of *Isai.* (*chap.* 41.) *Tell us what is to come hereafter, and we shall know you to be Gods*: but even the Ethnicks generally acknowledged the same, as *Horat.*

Prudens futuri temporis exitum
Caliginosa nocte premit Deus, &c.

And thereupon they enquired concerning future successes, of only such, as they beleeved acquainted with the secrets and Counsells of Divinity, and were *Divino Numine afflati*, or *Entheati*.

Chap. III.

The Antiquity, Original, *and* Inventors *of this* Astrology.

Reflecting upon the *Antiquity* of this Divining by the Stars, we perceive, that for certain the Inventors of it were the *Chaldean*, or *Babylonian Philosophers*.

For, though the *Egyptians*, who of all other Nations seem to have the best pretext to rival them in that honour,

nour, glorioufly boaſt, that the *Chaldeans* were at firſt an excreſcence of themſelves caſt off in a Colony, and ſent abroad to make themſelves more room, as *Diodorus* reports, (*lib* 1.) yet the *Egyptians* with ſcorn and indignation have denied that extraction. Again, whereas the *Egyptians* accounted fifty thouſand years from the time their Anceſtors firſt made Celeſtial Obſervations: the *Chaldeans* have been much larger in their fiction, and reckon no leſs than four hundred and ſeventy thouſand years, from the original of that ſcience among their Fore-fathers; as I have more expreſly declared, in my *Preface* to the life of *Tycho Brahe*, &c. But, to wave their fictious titles to this invention; it is well known, that from the moſt ancient memory of that Nation, the *Chaldeans* and *Aſtrologers* were taken for the ſame Men; and eaſily proved, that the Aſtrology which firſt came to the *Grecians* (from whom it was afterward derived down to the *Latines* and *Arabians*, was tranſlated thither by *Beroſus*, who (as *Vitruvius lib. 9. cap. 7.* ſaith) Firſt ſate down in the Iſle and City of *Cous*, and there opened a School for the teaching of the Art of Aſtrology. Moreover it is evident, that the *Chaldeans* were generally poſſeſſed with this opinion, that the Planets, becauſe they obſerved not the ſame courſe with the Fixt Stars, were Interpreters of the will of the Gods, and did declare their determinations and purpoſes concerning ſublunary affairs, to us *Mortals* here below; and this ſomtimes by their Riſing, ſomtimes by their Setting, ſomtimes by their Colure, ſomtimes by their Poſitions, and ſomtimes by other Adjuncts and Circumſtances: and that they did conform their wanderings to the tract of the *Zodiack*, only becauſe therein were twelve Princely Gods

Gods preſiding over the twelve Signes; there being beſides thirty other Stars, as privy Councellours to thoſe Deities, which did Obſerve and recount all occurrences upon the Earth, that the Celeſtial Senate might conſult and decree accordingly. All which *Diodorus* relates more expreſſly then any other Author, And though the firſt Inventors of this Dream, might perhaps deſigne it as a plauſible Fiction to gull the Common People, who otherwiſe would have derided the Contemplation of the Stars (for I need not tell you, that the Vulgar eſteem this Study wholly vain and uſeleſs, unleſs in reſpect of the ſuppoſed virtue of it, for the foreknowledge of things to come) yet thoſe who came after, ſeriouſly endeavoured to advance their reputation by promoting the ſame as a truth, while they enquired how, by the inſpection of the Stars, they might attain to the preſcience of future Events, and taught a certain method for the traduction thereof to others.

But this among the reſt is well worthy our remark; that this Aſtrology was not propagated without the concurrence of *Superſtitious Credulity*; and that in no ſmal proportion.

It is objected (I know) *That we ought not to account that Art Superſtitious, which ſeems to have God himſelf for its Author, according to that ſaying in Geneſis* (1.1.) *that He created the Sun, Moon, and Stars, that they might ſerve for Signes, and Seaſons, and Dayes, and Years.*

But they who make this Objection, ought to ſhew us when and how He inſtituted this Art; and where he hath declared that he created thoſe Luminaries to that end, that we might come to a foreknowledge of future

Events, such as the vain glorious Professors of it boast themselves able to divine from the Observation of them. Now, no such thing can be proved; for, as to that text of Scripture, it must be understood only of the *Signes of Seasons, of the Times of Festivals, and other the like vicissitudes.* And to rack the meaning of it to the presignifications of particular Humane Accidents, as Marriage, or single life; Children, or barenness; wealth, or poverty; love, or enmity; honour, or infancy; virtue, or debauchedness; length, or shortness of Life; health, or sickness; Death natural, or Violent; prosperity, or infelicity in designes; Warr, or Peace; plenty, or famine; victory, or captivity; and a thousand other the like occurents and encounters both in States, and private families and persons (all which our Star-prophets pretend to foretell:) I say, to extend the sence of that place of Scripture to the presignification of such Events, is manifestly repugnant to the Scripture it self in many other places, wherein it doth expressly teach, that such future Events can be foreknown only to the *Prophets, i. e.* men possessed with the Spirit of God, and selected for *Supernatural Revelations*, not such as are addicted to Star-gazing. For, the Divine Spirit doth condemn the *Chaldeans* themselves, for professing that they could deduce the knowledge of things to come, from their skill in observing the Heavens. That place in the *Prophet Isai* (*chap.* 47.) is well known, where speaking to *Babylon*, which he calls the Daughter of the *Chaldeans*, he saith; *Thou hast failed* (or art wearied) *in the multitude of thy Councells; let now the Astrologers, the Star-gazers, the monthly Prognosticators stand up, and save thee from these things, that shall come upon thee.*

Behold

Behold, they ſhall be as ſtubble, the fire ſhall burn them, they ſhall not deliver themſelves from the power of the Flame, &c. So likewiſe is that of *Ieremy* (*chap.* 10.) *Learn not the way of the Heathen; nor be diſmay'd at the ſignes of Heaven, for the Heathen are diſmayd at them, and the cuſtomes of the people are vain.*

But before we come to examine the Preſignifications themſelves, you perhaps deſire to be informed, what reaſons I have to reſt ſatisfied in that tradition of *Vitruvius* I now mentioned, concerning the firſt introduction of Aſtrology into Greece by *Beroſus*, and that the Grecians had no knowledge thereof before his daies. And this becauſe that introduction of it by him, and the advance of it by *Antipater* and *Achinapolus*, were no higher than the Age wherein *Epicurus* lived; and becauſe all thoſe more antique Poets, Philoſophers, and other Authors made frequent mention of Aſtrology and Predictions from the Stars: and the Author of that Book concerning Aſtrology, which is aſcribed to *Lucian*, enumerateth *Orpheus Tireſias*, and others who taught Aſtrology to the Greeks.

Wherefore, to juſtify my opinion in that particular, I affirm; that as to *Orpheus*, *Tireſias*, and others, the tradition is meerly Fabulous, and grounded only upon a preſumption, that theſe men predicted things before they came to paſs, and eſpecially *Tireſias*, whoſe fable is known to every Man. But here it is memorable, that though this Author doth confidently avouch, that the *Ethiopians* and *Egyptians* were the firſt Inventors of Aſtrology; yet he afterwards confeſſeth, that the Grecians heard nothing of that Art from either of them: ſo that from his teſtimony nothing can be alledged to impugne that probable

probable opinion of *Vitruvius*, that Aſtrology was derived to the Grecians from the Chaldeans. As for the reſt; true it is indeed, that the name of Aſtrology was of much greater antiquity among the Grecians, then that of *Beroſus*; but they thereby underſtood no other ſcience but what *Plato* alwaies called *Aſtronomy* (as it is even in out daies, to diſtinguiſh it from the *Judiciary*, which hath by cuſtome acquired and appropriated to it ſelf the honourable title of Aſtrology; and this even from the time of *Sextus Empiricus*, when that difference became Vulgar) but not this *Divining Art*, concerning which *Plato*, *Ariſtotle* and other of the Ancient Grecian Philoſophers are wholly ſilent; except only where *Ariſtotle* (1. *politic.* 11.) refers to Aſtrology that prediction of *Thales*, concerning a great plenty of Olives to come in the following Autumn, which yet was only Meteorological, as I ſhall have occaſion to declare more particularly hereafter. For though (*in prior.* 30.) He hath this ſaying, *Aſtrologicam Experientiam trudere principia ſcientiæ Aſtrologicæ*; yet he thereby intends only Aſtronomy, calling the Obſervations of the Celeſtial Phenomena, Experience, according to which Hypotheſes (or as He there termeth them) Demonſtrations ought to be excogitated. And when *Epicurus* ſeems to deride Aſtronomical Curioſities, calling them Ἀνδραποδώδεις Ἀστρολόγων τεχνιτείας, *Servilia Aſtrologorum machinamenta*, and ματαίαν Ἀστρολογίαν *Inanem Aſtrologiam*: we ought to underſtand him only of the too ſcrupulous, and unprofitable ſtudy of framing ſeveral Hypotheſes or ſuppoſitions for the ſolution of the Apparences. I deny not but *Eudoxus* (ſomwhat the ancienter of the two, as being an Auditor of *Plato*, and mentioned with attributes

butes of honour more than once by *Aristotle*) speaketh plainly of Chaldaicall predictions, as making it one part of his busines to reprehend and condemn them: and yet I must affirm, that he did this, not that he had learned them of his Country men, the Grecians, but that in his various peregrinations in the East, he had gotten the knowledge of that prestigious Art from the Chaldeans. Again though *Vitruvius* be positive, that *Berosus* first opened a School for the erudition of Men in this corrupted Astrology, and taught it publickly in Greece; yet that hinders not but that some other men, otherwise well learned, may have travelled through Greece, and professing themselves to be Chaldeans, and skilfull in those studies, dropt up and down some rude hints and imperfect rudiments of this Sophistry, as they wandred from place to place; as in our dayes, we see a sort of vile and impudent Vagabonds, who run up and down, owning themselves for native Egyptians, and deluding the credulous multitude with pretences of strange mysterious insight into the rols of Destiny, and predictions of the fortunes of particular Persons. So that it is no wonder, if *Plato*, *Aristotle* and other great Men had those obscure fellows in such contempt, as they would not vouchsafe so much as to name them in their writings. For observe how *Cicero*, in whose time Astrology seems to have gotten somwhat more of reputation among the People, doth not only call it *Monstra Chaldæorum*; the monstrous issue of the Chaldeans brains; but also reproacheth it with the odious terms of *vis maxima erroris*, and *deliralis incredibilis*, the very quintessence of Error, and a madness incredible; adding withall, *non omnem errorem dicendum esse stultitiam*, most ingeniously

ously intimating the Fraud aswell as folly of Divinatory Astrology: in his 2. Books *de Divinatione.* Furthermore, it is likewise true, that in the ancient Greek Poets, Philosophers, and other eminent Authors, we read of various predictions from the Stars: but these were very far different from the Art Astrological, which the Chaldeans of old, and our half-witted Astromancers now a dayes so much glory in. For, such Prognostications nothing at all concerned the Events of Human affairs (to which Astrologers chiefly pretend) but only the several mutations of the Air, of Tempests, of plenty or dear years, and the like: and these they deduced only from the various Risings and Settings of the Stars as may be proved out of *Hippocrates* (*lib. de aer. aqu & loc.*) *Plato* (*in Epinom.*) who speaks that particularly of *Hesiod*, and some other old writers; but not from the casting of Figures (as the Vulgar phrase is) or the laborious Erecting of Scheams, so much used by our Astrologers, and admired by the ignorant, who address to them as to the oracles of Fate, and the secretaries of Divinity.

It appears therefore, that those Predictions recorded among the Ancient Grecians, were not called Astrologicall; but by the simple and modest appellation of Ἐπισημασίαι *Presignifications*, or rather yet more simply, *Significations*; and this, because the Stars. according to the variety of their Risings and Settings, do signify as well the several seasons of the year, for Seed time, for Harvest, and for other works of Agriculture; as the dayes, on which the Husbandman may expect Rain, Winds, and other changes of Weather.

Nor was this observed only by the Grecians, but familiar to most, if not all other Nations; as it is even with

us

us frequent, for such Country People as have no Kalenders, and cannot read them if they had, to observe certain Celestial Signes, or Stars, which as they either Rise in the Morning, or Set in the Evening; and as they are near unto, or far from the Sun at its Rising or Setting declare at what seasons, through the whole course of the Year; such and such labours of Husbandry are most opportunely to be performed. And yet, I must confess, the Grecians seem to have been more studious and exact than any other Nation, not only in observing, but also in digesting into Tables, both upon what dayes of the Year such and such of the principal Stars usually arise and Set; and those mutations of the Air, or changes of Weather, which did commonly succeed at such times, and so may be signified by them accordingly. I dare not affirm that they took occasion for this their exactness from that vast *Golden Circle*, erected in *Egypt*, and at last plundered by *Cambyses*; which according to the account of *Diodorus*, was a Cubit in thickness, and three hundred sixty and five Cubits in compass; with an inscription of each day in the Year on a particular Cubits space, and the names and significations of those Stars, that Rise or Set on each day respectively. Yet certain I am of this, that *Geminus* (*in Element. Astron. cap.* 14.) tels us, that the Ancients usually made this Observation, that taking the Signe, and the degree of that Signe, in which the Sun was in the beginning of the Year, or first step of his annual progress; and noteing afterward what changes of the Air or Weather did commonly fall out upon each day, Week and Moneth: they might at length referr that change to the places of the Sun through every Signe and degree thereof in the

Zodiack,

Zodiack. His words are worthy the reading, and therefore I shall faithfully recite them. *Id autem per plures annos observantes, mutationes, quæ maxime arca Zodiaci signa & loca contingerent, conscripserunt in Fabulis; non ex arte aliqua, neq; ex certa methodo describentes, sed ab Experientia id, quod prope verum, ὡς ἔγγιστα congrueret, sumentes.* And of these Observations were framed Tables, such as the Grecians called παραπήγμετα some whereof are extant even at this day, as particularly those of *Geminus* himself, and of *Ptolomy*: and those were collected out of the more antique ones of *Democritus*, *Metrodorus*, *Dositheus*, *Euctemon*, *Meton*, *Eudoxus*, *Calippus*, *Hipparchus*, *Philippus*, *Philemon*, *Cæsar*, and others. For every one, according to his curiosity of experimenting, what changes of Weather dayly hapned in his Country, composed a certain Diary of such changes, and of many Diaries made Year after Year, framed at last one great Parapegme or Table; the Risings and Settings of the Stars, and the affections of the Air observed most commonly to ensue immediately thereupon, being expressly referred to each day respectively. Hence some of the principal of these Parapegmes were so translated into Kalenders, as that it is manifest *Ovid* would from thence illustrate his *Fasti*.

Tempora, cum causis, Latium digesta per annum,
Lapsaq; sub terras, ortaq; signa canam.

And at this day our Vulgar Kalenders retain so much of the Ancient fashion, as that in every month is inserted the precise time of the Suns ingress or entrance into the Signe proper thereto; how many hours are in each day; together with the image of Harvest, Vintage, and

what

what is else the chief business of the Husbandman in each Month.

Hence also were derived these General *Precepts of Good Husbandry*, which are delivered in elegant verse by *Hesiod* among the Greeks, and by *Virgil* among the Latines, in imitation of him in his *Georgicks*.

Chap. IV.

That the Risings and Settings of the Stars are not the Causes, *but only* Signes *of Tempests, and Mutations hapning in the Air; contrary to the Vulgar opinion.*

That this was the Tenent of *Epicurus*, and most other of the more sage and orthodox Philosophers among the Ancients, is sufficiently inferrible from the very modesty of the word Ἐπισημασίαι *Significationes*, as was afore intimated; which they generally used, as most proper to express this notion.

Besides, as for the General Cause of Seasons, and aereal mutations, they referred them for the most part to the Sun, allowing nevertheless some activity in the Moon, together with inferior causes, towards the production of Cold, Wind, Rain, and the like changes of Weather: but the Stars both fixt and erratique they accounted no other then meer Signes of those particular times, wherein the Sun and other Causes do usually concurr to the generation of Heat, Rain, Winds, and the like mutations in the Air. That *Epicurus* was of this opinion, is plain from his text, in the 10. *Book of Diogenes Laertius*; the sence

sence whereof is this. "That whereas the Risings and "Settings of the Stars, according to the course of the "Year, do signify the various mutations of the temper "of the Air, proper to each of the four seasons; in this "they do no more then the Swallows and other Fowles "of the Air, which by their coming, presage the advent "of the Spring; and by their departure again in the end "of Autumn, foretell the approach of Winter; and no "more then some certain changes of the Air, as the "Rain-bow, Thunder, Clouds, which foretell other "changes immediately to succeed, as serenity, showers, "&c. Because as the Swallows are not the Cause of "the Spring, nor the Rainbow of clear Weather; but "only a signe thereof; so is not (for Example) the Ri-"sing of the Dog-star a Cause of the great Heat and "Drought that usually possesseth the Air at that time; "but only a Signe of that time, when the Sun doth an-"nually parch the Earth, and rost the inhabitants of it. As for other Philosophers; see what *Geminus* saith a-mong the rest. *Astrorum exortibus mutationes fiunt, non quod Astra vim habeant ad mutationem ventorum, aut imbrium; sed quod signi gratiâ assumpta sint, ad hoc, ut pernoscamus aeris affectiones. Et veluti Fax non ipsa est causa motus bellici, sed bellici temporis signum; sic etiam Astrorum ortus non ipsi sunt causa mutationum aeris, verum posita ut Signa talium affectionum.* And afterwards speaking of the Rising of the Dog-star, he saith; *Omnes putant hanc stellam vim habere propriam, & causam esse intensionis æstuum, dum simul oritur cum sole: attamen res non sic se habet; sed quoniam juxta calidissimum tempus, cum hæc stella ortum faciebat; hujus apparitione, aeris in æstum mutatio-*

nem

nem significârunt. And that you may not think *Aristotle* one of those, who held the Rising of the Dog-star, *Orion*, or any other Constellation, to be any more but a simple signe of the Mutations hapning in the Air about those times; please you to observe how among his *Problemes* (*sect. 26. quæst. 12. and* 13.) enquiring, *Cur oriente Cane Auster moveatur?* why the South wind commonly blowes, at the time of Dogs Rising; He answers himself, by referring it to the Sun, not to that Star: and demanding further, why men are then exhausted with immoderate Heat, he adds, *ideo spiritus excitari callidissimos per idem tempus congruum esse.* The same he replieth concerning *Orion*, Rising in the Autumn, and Setting again in Winter. And (*in Meteorolog. 2. cap. 5.*) discoursing of the same Constellation, he hath these words; *Orion & dum oritur, & dum occidit, incertus ac difficilis esse propterea videtur, quod ejus ortus, & occasus tum, cum tempora evariant, commutanturq; ille æstate, hic Hyeme accidant.* By which you may perceive, that He remarketh the Rising or Setting of *Orion*, not as a Cause of the Changes then contingent in the Air; but meerly that its Rising and Setting fall out at such times, as the Air suffereth those changes from the vicinity, and remotion of the Sun.

This Opinion of *Epicurus* and others might be confirmed with many strong Reasons; but among them all I shall select only *Three*, as most memorable and important.

The First,

That the Fixt Stars, in respect of their constant, though

slow motion to the East, do rise and set: now in our days, near upon a whole moneth later in the Year, then they did in the Times of those Ancient *Grecian Philosophers*; and yet nevertheless the seasons, and general mutations are not retarded proportionately (*i. e.* by a moneth but remain alwayes adliged to the Sun, and Observe its progress through the Zodiack. For Example, those great Heats, which so long ago usually came about the middle of *July*, at which time the Dog-star arose in those days, do now likewise invade us about the middle of *July*; nor are they removed to the middle of *August*, when the Dog-star doth now arise: nor can any Men expect, that after the Flux of ten Thousand Years, in case the World should last so long, the greatest Heats of the Year would fall upon the middle of *January*; as it must come to pass, in case the Heats were derived from the Dog-star, and not from the Sun.

Again, if these excessive Heats were the effect of the *Canicular Star*; why do not we feel them in *February*, and chiefly in the Night time, during which, that star remains above the Horizon? And if you conceive, that the burning of the Dog-star is augmented by the virtue of the Sun; pray, why was it not augmented long ago chiefly about the beginning of *June*, since now it is not augmented to the highest at the end of that moneth being then nearest to the Sun? Perhaps, you may enquire (by the By) why the greatest Heats of the whole Summer are not co-incident to the Summer Solstice, but succeed some dayes after it? Why, truely the Cause is manifestly this; that the Sun proceeding to inflame the Air, both by the Direction of its Rayes every day more and more Perpendicular, and by its longer continuance

above

above the Horizon, untill the *Solstice*; this Directness of its beams, and its longer continuance doth persever sensibly the same for many daies together, in which the like degrees being added to the Heat formerly acquired, it is necessary the same should be much encreased; so that unless both the Directness of its Rayes, and its continuance above the Horizon did sensibly decrease, the Heat of the *Sun*, darted upon the Earth, could not be remitted.

The Second.

That these *Signes* are not the same in all Climates or Regions; but the Dog-star (for Example) which to us is a significator of Heat, to the *Antipodes* is a *Signe* of Cold. An argument certainly, and a sufficient one, that neither our Heat, nor their Cold hath any dependence on the Dog, but only on the Sun, to us by its presence, to them by its absence. For otherwise the Dog, since he doth not change his situation, as the Sun doth, ought to have an equal and uniform efficacy; nay more, he ought so much the more to Heat the *Antipodes* then us, by how much the more vertical he is to them, and so doth ejaculate its Rayes more directly or Perpendicularly upon their heads. But the *Antipodes* are somewhat too remote for us to have recourse unto in this plain case; and therefore we shall deduce our plea from things neerer at hand. Besides the general affections of seasons, as of Heat and Cold, which evidently arise, the one from the presence, the other from the absence of the *Sun*; are not particular Countries, and such as are near neighbours each to other, subject to different changes of the

Air, so that while it is Dark and Rainy weather in one, the *Sun* shines clearly and serenely in the other? Is not (for Example) *England* many times infected with Tempests and high Winds, while *France* at the same time enjoys a perfect calme? And so of the rest. Consider then whether be more reasonable to referr this variety of dispositions in the Air and difference of weather, in Countryes almost touching each other to the Rising and Setting of *Stars*; or to the particular condition and nature of the Countries themselves? The Ancients I am sure, chose to ascribe it to the different *Soyls* and situation of Countries; and thereupon they thought fit to compose particular Tables for particular Regions, and those too made up of many Years Observations conferred together; because no General ones could serve the turn. Hereupon also they conclude that the Tables of the *Egyptians* could be of use (at the most) only to those Nations who lived in the same Parallel or Climate; and had but 14. hours day at the longest: that those of *Dositheus* and *Phillippus* might be usefull to such Nations, who had 14. hours and an half of day: those of *Democritus* and *Cesar*, and *Hipparchus*, to such, who had 15. hours of day: those of *Callippus*, *Eudoxus*, *Meton*, *Euctemon*, *Metrodorus*, and *Conon*, to such who Inhabite intermediate Climates. I add moreover that these Tables cannot be usefull not only to such as live in divers Parallels; but even not to such as live in the same, but more toward the East, or toward the West: since experience attesteth, that there are divers mutations of the Air not only toward the *South* and North, but also toward the East and West

The

The Third.

That these Signes afford but light uncertain Conjectures at best. For their signification is most uncertain, even in respect of the same Country; which yet would not be, in case they were as well Germane Causes, as Signes. And since the most that can be justly said in this kind, is that the Air is made hot in Summer, cold in Winter, and Temperate in the Spring and Autumn; but no man can certainly foretell of what temper the Air will be in this or the next Year, at the time the Dog-star doth arise, or Arcturus set; because it is manifest, some Years even in the middest of Summer there fall out very Cold days, and very warm ones in the midst of Winter, and those days that chance to be very wett and tempestuous this Year, may be dry and serene the next; and because in one Year, it is wett weather all the Summer, and dry all the Winter, some Years are very dry all along, and others continually wett: Therefore is it manifest, that concerning the particular changes of weather, at sett and punctual times, no certain rules of prediction can be drawn from these Signes.

Hence we may come to understand, that those Tables do indeed contain what their Authors observed to have hapened in those Years, during which they addicted themselves to make and record their Observations; but yet cannot be extended to another series of Years, in which perhaps there may be so great a difference, as even to cross the former Tables in most things. Which *Geminus* doubtless reflected upon when he so much commended *Aratus*, for that conceiving the Signes, of

such changes to be fallacious, as were taken from the Rising and Setting of the Stars, he had recourse to others exhibited by nature, such as are the Colours appearing in the Sun, or Moon, at their Rising or Setting; the Circles about them called *Halo's* and *Paraselenes*, and the like: because these having their Causes and production in the Air, hold some natural affinity and connexion with rain, clear weather, wind, heat, and other affections of the Air. Of this sort likewise are the motions observed in some Bruit Animals, which as are sensible of, so do they also prognosticate the changes of the Air, both as they begin and encrease; and this by running up and down, by Drousiness, by Bellowing, by Crying, making certain unwonted Noyses, and the like: according to that of the Poet,

Cana fulix itidem fugiens è gurgite ponti,
Nunciat honibiles clamans instare procellas,
Haud modicos tremulo fundens è pectore cantus &c.

Chap. V.

The Fundamental Maximes of Astrology examined.

THese considerations premised, by way of Introduction; let us now come up close to *Astrology* it self, as distinct from Astronomy, beginning our Examination first at the *General plants*, or fundamental positions thereof; and then proceeding to the *particular Predictions* thereof, aswell concerning *Changes of weather*, deduced from other Signes

Signes besides the Risings and Settings of the Stars; as concerning the *Fortunes of Men*, which Astrologers commonly deduce from their Genitures, or Nativity Themes. And these few things, among innumerable others pertaining to this so promising Art will be sufficient to demonstrate the Vanity and Frauds of it.

The *First* general maxime, whereby Astrologers endeavour to gain credit and reputation to their documents, is what all men readily confess; *viz. that the Stars are not meer Signes, but also natural Causes of very many effects*: as if Men were bound to admitt the same position for truth, concerning other effects, which they boast the divination of afore hand. *It is well known (say they) that inferiour natures are not subjected to superior in vain; since they are so manifestly cherished, moved and governed by them. That the Sun is the Cause of Light and Heat; and that by its access and recess annually, it doth induce the series and vicissitude of seasons; that it doth procreate plants, and animals, and in particular men, according to that common saying,* Sol & Homo generant Hominem; *that it doth extract vapours from the Earth, which become the matter of Rain, of Winds, and the like. That the Moon doth fill and empty all shell Fish, the bones of animals, the brains of Coneys, and hath great power over all moyst bodies, and especially the Sea, whose Tides are conformed to her motion. Lastly that there are certain Influences, by which not only these two principal Luminaries, but also the other lesser ones exercise their virtues upon sublunary bodies. For since the Stars ought not to be conceived idle and ineffectual; and that there are some certain Effects, which cannot be referred to any other Cau-*

ſes but them, as the Critical mutations of diſeaſes, and the inequallity of ſeaſons &c. And this is the ſum of what our Aſtrologers alleage for ſupport of their pretence, and whereby they ſtudy to endear their Art, and prepare the minds of men for the more ſmooth and eaſy admiſſion of what they afterward impoſe with prodigious confidence. And indeed what they urge concerning the Sun and Moon, ſeems ſo plauſible, as yet even judicious men may at firſt diligently liſten thereto, and conceive ſome expectation that they would proceed to prove the reſt of their ſuppoſitions with the like evidence; not ſuſpecting that upon ſuch ſpecious foundations, they would ſoon fall to erect nothing but ridiculous Fables, and wild abſurdities. But alas! how far are they from making the members of their artificial body reſpondent to the Head of it? For behold, they have no ſooner layd down this ground; but they inſtantly run out to ſuch ſuperſtructures, which have no ſolidity nor ſtrength from either Experience or Reaſon. And indeed I cannot but wonder, and bluſh, when I obſerve the Firſt writers of this Art, *Ptolomy*, *Firmicus* and *Manilius*, after they have begun their diſcourſes ſeriouſly and with gravity beſeeming Philoſophers, and Men profeſſing the ſeverity of reaſon; in a moment to fall upon meer childiſh toys, and old wives dreams. It is truely diſhonourable for Learned men, by the pretext of ſuch poſitions, as are generally confeſſed, ſo to impoſe upon the credulity of their Readers: as if thoſe Fopperies, which they intend to foiſt in afterwards, were of the ſame evidence and certitude with the premiſes. Diſhonourable did I ſay? Yea it is odious and deteſtable to delude men by a manifeſt Paralogiſme, and from a ſpecious Antecedent

dent to draw ſuch a Conſequence, as really is no Conſequence. For as I began to ſay, it is indeed atteſted by Experience, that the Sun doth vary the ſeaſons of the Year, that the Moon doth fatten ſhell-fiſh, in her full, and make them lean again in her wane: but doth Experience atteſt the like of the 12. Signes in the Zodiack, and of their ſeveral degrees, of *Saturn*, *Mercury*, and the reſt of the Planets and Fixt Stars? Certainly no; nor can our Aſtrologers by any Obſervation ſhew any one the leaſt effect, that ought to be referred to this or that particular Conſtellation or Star, rather than to any other, or rather than to any ſublunary Cauſe; as we ſhall more expreſly evince in the ſequel of this diſcourſe. What then? Have they any Reaſon to fly to? None at all, doubtleſs; ſince all Reaſon reſteth on Experience, and of that, here can be none, and all that can with probility be inferred, is this, that each Luminary being a lucid body, doth in proportion to its Orb, enlighten, warme, and work ſuch effects, as ariſe from ſuch light and heat.

Hereunto I add, that foraſmuch as the Stars are General Cauſes only, in reſpect of ſublunary things; we may well demand a reaſon, why any ſingular effect may not be aſcribed to ſome ſingular Cauſe here below, where are ſuch multitudes of natural and convenient Actives and Paſſives, rather then to thoſe remote ones, the Stars. For as when we give an account of the Cauſes of Odours in compound Ointments, we referr one kind of ſmel to the Roſes, another to the Jaſmine, a third to the Orange flowers, and no particular ſmel to the Oyl, which is the common matter of the compoſition, and the cauſe of the fragrancy neither to the one, nor to the other of the ingredients. And as when we explicate, why in a Garden,

Garden, this Plant groweth here, and not there; another there, and not here: we referr it to their ſeeds, which were ſown in thoſe places, where each one groweth; not to the Water wherewith they are irrigated, which is only a General Cauſe of the groweth of all the plants, and indifferent nouriſhment to each ſort. So are we to Philoſophiſe concerning thoſe Effects that are aſcribed to heavenly bodies. For ſince the Heat of the Sun (for inſtance) is General; why it ſhould harden Clay, and ſoften Wax, is to be referred to the different diſpoſitions of thoſe bodies, not to any various efficacy in the *Suns* heat. And why the *Sun* produceth a plant in this place, but not an Animal; an Animal in another place, but not a plant: this is to be referred likewiſe to the virtue of the ſeed, which is Plantary in one place, and Animal in the other. The ſame may be ſaid of other things, that ariſe from the influence of the *Suns* heat; as (for Example) the *Sun* raiſeth vapours from this part of the Earth, and not from another; becauſe in one part is moiſture, in another none: one Year it raiſeth more vapours, than in another; becauſe one year yeelds more moyſture than another: one year the exhalations are healthy and good, another infectious and peſtilential; becauſe of the different matter from which they are drawn, &c. Hence we learn, that ſince it is beſides all reaſon, when there may be many Cauſes of any particular effect, without the concurrence of all which that effect will not follow; for us to think it ſufficient to our Prognoſtication of that effect abſolutely and poſitively, that we know any one of all theſe various Cauſes, that muſt concurr to the production thereof: it muſt be likewiſe beſides all reaſon, when beſides the

Stars,

Stars, there are other inferior Causes, that must conspire to the production of particular effects; for any man confidently to foretell the contingency of those effects, only because he knows the general influx of the Stars, but not any one of the other inferior particular Causes, that are required thereunto. Again, when there are some effects, which have no dependence at all (or what is exceedingly obscure) upon the Stars; but a manifest and necessary dependence upon sublunary Causes; I would willingly know, what reason there is, why we should not rather have recourse to those sublunary and particular Causes, than to those superlunary and general ones, the Stars? Thus when grounds manured and enriched by compost, do yeeld more plentifull crops of Corn, than before; it is plain, that we are to ascribe this fertility, not to the influence of the Sun and Stars, but to the fatning of the ground by the dung or soyle, seasonably laid upon it, by the carefull *Farmer*.

Chap. VI.

The Astrologers *suppositions concerning the* Fixt Stars.

As for the *Fixt Stars*, the Astrologers doth ascribe little or no virtue to them, unless they be comprehended in the Zodiack (for they only mention *Medusa's* Head, the *Dog*, *Arcturus*, and a few others) nor indeed do they ascribe much virtue to them in the Zodiack, as the *Ey of the Bull*, *the Heart of the Lion*, *Spica Virginis*, *the Heart of Scorpio*; unless as they are referred to certain degrees of the Signes

Signes in the same. Hereupon, their chiefest care is about the distribution of the Signes and Degrees of the Zodiack, as the main fundament of their Art, upo nwhich they build whatever they afterward have imagined of the Planets, and their Houses. That we much touch upon some few things belonging to each Head, let us observe in the *First* place, how when they have divided the Zodiack into 12. parts (called by the Greeks Δωδεκαλημόρια) which they name Signes, in respect of the Asterisms, of Constellations occurring in the Zodiack, according as Shepheards, Plow-men, and Mariners at first imagined them to resemble certain things on Earth, and gave them denominations; they have distinguished not only each of those signes into thirty Degrees, and each Degree again into Minutes, but have also considered, denominated, and compared the 12. Signes, after innumerable wayes and manners.

For they thought it not sufficient to distinguish those Signes into *Vernal*, *Estival*, *Autumnal*, *Hyemal*; as also into *Northern* and *Ruling*; *Southern* and *obeying*: and again into *Ascendent*, or *Direct*, and *Descendent*, or *Oblique* and winding; into *Cardinal*, *Moveable*, *Median* (or *Fixt*) and *Common*: into *Conjunct*, or such as behold and face each other, in a Trine, Quartile, or other aspect; *Disjunct*, which have no Aspect each to other at all; *Antiscions*, which are equally distant from the Cardinal points &c. This (I say) was not enough for them, but they made some of them to be Fiery, as *Aries*, *Leo*, *Sagittarius*; some to be Earthy, as *Taurus*, *Virgo*, *Capricorn*; some Aereal as *Gemini*, *Libra*, *Aquarius* others Watery as *Cancer*, *Scorpio*, and *Pisces*. And; these (forsooth) are those so much celebrated Four Trigons of the Celestial Signes. Again,

Again, some they have supposed to be *Human*, as *Gemini* and *Virgo*; others *Beastlike* as *Aries*, *Taurus*; others *Reptile* as *Cancer*, *Scorpio*; some they imagine to have a clear and pleasant *Voyce* as *Gemini*; others a middle one, as *Leo*; and others again none at all as *Pisces*. Moreover they call some of them *Masculine* and *Diurnal*; others *Feminine* and *Nocturnal*; the former being Masculine and Diurnal, as *Aries*, the latter Feminine and Nocturnal, as *Taurus*, and of the rest. Some they assume to be *Fertile* as *Pisces*; others *Barren* as *Virgo*; others *Indifferent* as *Capricorn*. Others of happy *Witts*, as *Gemini*; others of *Stupid* as *Taurus*. To these you may add their further distinctions of them into *Hearing*, and *Seeing* Stars or Signes; into *Beautifull* and *Deformed*; into *Fatt* and *Lean*; into *Ruminant*, and *Non-ruminant*; into *Wrathfull*, *Leacherous*, &c.

When they come to compare the *Signes* with the *Planets*; then (First) some of them are designed for the *Houses* of others; for *Cancer* is made the House of the Moon, *Leo* of the Sun; *Gemini* and *Virgo* of *Mercury*; *Taurus* and *Libra* of *Venus*; *Aries* and *Scorpio* of *Mars*; *Pisces* and *Sagittarius* of *Jupiter*; *Aquarius* and *Capricorn* of *Saturn*; one being the Dayly, the other the Nightly mansion of their Guests assigned. Secondly some of them are the *Exaltations* of others the Planets; for *Sol* is exalted in *Aries*, the *Moon* in *Taurus*, *Saturn* in *Libra*, *Jupiter* in *Cancer*, *Mars* in *Capricorn*, *Venus* in *Pisces*, *Mercury* in *Virgo*. And on the Contrary, the Signe opposite to each, is called its Dejection, or Depression; as *Libra* is the place of the Suns Depression, *Scorpio* of the Moons &c. But in the mean

mean while it is worthy our notice, that neither *Leo*, nor *Aquarius* are either the Exaltation, or Dejection of any one Planet: but *Gemini* and *Sagittarius* are both attributed to the head and tail of the Dragon. Thirdly, some Signes according to the decads of degrees contained in them, are consigned to several Planets; for the first ten degrees of *Aries* are consigned to *Mars*, the next ten to the *Sun*, and the last to *Venus*; the first ten of *Taurus* to *Mercury*, the next ten to another, and so consequently. Fourthly, as there are five Planets besides the Sun and Moon, so have they imagined five Terms or Ends in each Signe; for of *Aries* the first six degrees are given to *Jupiter*; the next eight, or six to *Venus*; another seven or eight to *Mercury* &c. Fifthly, to each degree are attributed, if not single Planets, yet at least special Figures; as to the first degree of *Aries* they give the Figue of a Man holding a Sickle in his right hand, and a bow in his left; to the second a Man with a Dogs head, his right hand extended, and his left holding a staff: and so consequently through all the degrees of the Signes. Sixthly, of the Four mentioned Trigons the Fiery is appropriated to *Sol* and *Jupiter*; the Earthly to *Venus* and *Luna*; the Aerial to *Saturn* and *Mercury*; the watery only to *Mars*: from whence you may understand, which, and in respect of which, the Planets are said to be *Trigonocratores*, or Lords of the Trigon, one in the Day time, another in the Night, where they are two.

I need not insist upon other of their Comparisons. For in respect of things subject to the Signes, they have particular *Provinces* allotted to their sway; as (for Example) they subject *France* to *Aries*, *Italy* to *Leo*, *Nor-*

way

way to *Scorpio*, &c. Nay they proceed to the allotment of even Cities in the ſame Country, as *Marſelles* to *Aries*, *Paris* to *Virgo*, *Avignon* to *Sagittarius*, &c. Nor do they reſt here, but running on in the ſame prodigious ſubtility, they arrive at laſt at conſigning the parts of Mans body to the dominion of ſeveral Signes; as *Aries* muſt be Lord of the Head, *Taurus* of the Neck, &c. Further, each year of every Mans life doth not want the tuition of ſome one of the Celeſtial Signes; as the firſt year belongs to that Signe, in which the Sun is at the time of a Mans Nativity, the ſecond to the next, the third to the next, and ſo on to the twelfth, and then you muſt begin at the firſt again, renewing the ſeries each twelfth Year, whence they are called *Dodecaeterides*.

I add, that when the Ancients firſt invented theſe ſtrange things, by occaſion of the Aſteriſms, which they thought fixt faſt in the Firmament, or eighth Sphear, then accounted the *Primum mobile*; and moved only by a diurnal motion from Eaſt to Weſt: the ſucceeding Aſtrologers obſerving that the Aſteriſmes were moved alſo, by an exceeding ſlow motion, from Weſt to Eaſt, and that they had changed their old ſeats. ſo that the Stars of *Aries* were now no longer in the Vernal Equinox, nor the ſubſequent Signes in the ſame places, as in the dayes of the Ancients; therefore imagining another Heaven above the eighth, that was moved only toward the Weſt, they affixed thereunto a naked Zodiack or [ἀνεσγον] one without Stars, and divided the ſame into 12 equal parts, which they called ſtill, not Aſteriſmes, but Signes of them, as of *Aries*, *Taurus*, &c. Beginning at the Vernal Equinox, and aſcribing the ſame things in all points to the imaginary Zodiack, which I have enumerated

merated of the former; neglecting the Constellations themselves, as being subject to change their places. Though we are to note, that other whiles they call by the name of *Dodecatemorion*, that part of the Zodiack, in which doth end the number made of the degree 12. times multiplied, which such or such a Planet possesseth, beginning the account from the first degree of that Signe, in which the Planet is. As if the Planet be in the 5th degree and 5 minutes of *Aries* (which Example *Firmicus* long ago gave) because this number 12. times multiplied gives 61. which being computed from the beginning of *Aries*, ends in the first degree of *Gemini*: therefore is the *Dodecatemorion* of that Planet said to be in the first degree of *Gemini*. And these are the principal Chimera's that Astrologers have dreamt, and imposed upon the Fixt Stars.

Chap. VII.

Their suppositions concerning the Planets.

IF we remove to the Planets, we shall find the brains of Astrologers have been as fruitfull in Fictions concerning them, as they were in those recited of the Fixt Stars. For,

First, considering the Planets singly and in themselves, They assigne them certain great and admirable Virtues. The Sun (say they) doth heat much, and drie little; *Mars* drieth even to adustion; *Saturn* cools largely; *Jupiter*, *Venus*, and the *Moon* heat somwhat, and moisten more, yet of the three *Jupiter* moistneth least, *Venus* more, and the *Moon* most of all; but *Mercury* is indifferent.

different. Then they tell us, that *Jupiter* and *Venus* are good and benificial Planets; the one being called *Fortune the Greater*, the other *Fortune the Lesser*; that *Saturn* and *Mars* are malignant in their influences, the one being therefore named the *Greater*, the other the *Lesser Infortune*: that the *Moon* is rather benificial, than Malefical; the *Sun* and *Mercury* one while good, another while evil, according to various Conjunctions; Moreover, that *Sol*, *Saturn* and *Jupiter*, and *Mars*, are Masculine; the *Moon* and *Venus*, Feminine; and *Mercury* an *Hermaphrodite*, and that Planets are said to become Masculine when they encrease in their light, are Oriental and direct; but Feminine, when they diminish in their light, are Occidental, and retrograde. Yet further, that *Sol*, *Jupiter*, *Saturn* are Diurnal Planets; the *Moon*, *Mars*, and *Venus*, Nocturnal; and *Mercury*, promiscuous, or Indifferent.

Secondly, if they are considered in relation to the Zodiack; then (say they) they obtain *Dignities*, that are named *Escential*, and from which are derived various testimonies of Fortitude: from the House five; from their Exaltation, four; from their Triplicity, three; from their End, two; from the Decan (or tenth degree) one. Where you are to note, that that Planet, which hath none of these Dignities, is called *Feral* and *Peregrine*, and hath five testimonies of Debility: that which is in *Exile*, hath likewise five; and that which is in Dejection, four. Note moreover, that the aggeries, or conflux of many, or all these Dignities, is called Vulgarly *Carpentum*, a *Throne*, *Kingdome*, or *Emperial Diadem*; all terms of no smal majesty. Besides these, there is also another Dignity, called *Gaudium*, joy; namely when the Planet

is in his Diurnal Signe: and an other called the *Person* or *Almugea*, when the Planet is so much distant from the Sun or Moon, as his House is distant from the house of an other. And each Dignity hath one testimony of Fortitude. Here I pass over the distinction of the various virtues they attribute to the Planets (for *Saturn*, (as they declare) in his own House designeth favour; in the House of *Jupiter* the death of ones Father, &c.) and that according as they are *Direct*, *Retrograde*, or *Stationary* (for in the first case, they absolutely confer that effect they promise; in the second they revoke their grants; and in the third, they only retard them) and the like.

Thirdly, if they are compared one to another, then there arise various sorts of *Aspects*; in particular, a *Sextile* when they are distant one from another by the space of two Signes, or the sixth part of the Zodiack; a *Quartile*, when they are distant, by three Signes, or a fourth part of the Zodiack; a *Trine*, when by four Signes, or a third part; an *Opposition*, when by six Signes, or the whole Diameter; a *Conjunction*, when they are in the same Signe. And because among these Aspects, the *Sextile* and *Trine* are beneficial; a *Quartile* and *Opposition*, Malefical; and a *Conjunction* indifferent: therefore from these are deduced those *Dignities*, which they call *Accidental*, and likewise their contrary *Infirmities*, together with the various testimonies of Fortitude and Debility. For a *Trine* of beneficial ones, hath four Fortitudes; and of either of them with the *Sun*, or *Mercury*, hath three; with the *Moon* two; with *Mars*, or *Saturn*, only one: a *Sextile* hath always one less. A *Quartile* of Malignant Planets, hath four debilities;

debilities; with the Sun, three, &c. and likewise an *Opposition*. A Conjunction of Benigne Planets, hath five Fortitudes; of Maligne ones, five Debilities; of Benigne with Maligne, four Fortitudes; with indifferent ones three. But pray observe, that the Beneficial Aspects of Maleficall Planets, or the Malifical Aspects of Benefical ones have neither Fortitude nor Debility. Observe again that the Aspects are not alwaies precise, or (as they speak) *Partile*; but are for the most part in some Latitude, or *Platical*, so as the space somwhat preceding the true or precise Aspect, is called the *Application*, or Address; the consequent space, is called the *Defluxe*, or *Separation*, as being caused by the swifter Planet of the two. Hither also must we referr those various Signes or Testimonies of Fortitude and Debility, which are imputed to the other Planets, according as they are in *Cazimi*, or the Heart of the Sun, *i. e.* corporally conjoyned with the Sun: or as they are *Combust*, *i. e.* betwixt the margine, of the Sun, and the sixth degree, or there abouts from it: or as they are *Hypaugy*, *i. e.* betwixt the sixth degree and the fifteenth; when yet they lie hid under the Suns raies; or when they are free from combustion; or Oriental and on the right hand, or Occidental and on the left; or Direct, Retrograde, Swift, Slow, &c. I omitt those mighty wonders which they talk of, the *Great Conjunctions*, in particular of *Saturn* and *Jove*, which happens only once in every twenty Years; of *Saturn*, *Jove*, and *Mars*, which happens only once in 800. Years; as also of three or four of the Inferior Planets; and this with grand respect to the Triplicities of those Signes, in which are the Fiery, or Watery, Earthy, or Aireal. &c.

Fourthly, if they are referred to the Twelve Houses, which are distinguished in the Nativity Scheam, or Figure, as they call it[for besides the Houses of the Planets, of which we have said enough, and which are as it were Fixed, they have assigned them other moveable Houses, according to their various situation, and Diurnal motion above and below the Horizon] there are many other strong proprieties assigned to them, by our Celestial Heralds, the Astrologers. For, First, say they, every Planet enjoyeth his or her particular House in which he is chief *Significator*, as *Saturn* in the Twelfth, *Jupiter* in the Eleventh, *Mars* in the Tenth, *Sol* in the Ninth, *Venus* in the Fifth, *Mercury* in the First, the *Moon* in the third. But in others no Planet delights to be; albeit in them, as well almost as in the rest, some one Planet be *Consignificator*, as *Saturn* in the First, *Jupiter* in the Second, *Mars* in the Third &c. Again they determine variously in various Houses, and especially in respect of Men; as in the first House *Saturn* and *Mars* portend short life; *Jupiter* and *Venus* long life; *Sol* Dominion; *Mercury*, Learning and Science; the *Moon*, Peregrinations: in the second House, *Saturn* and *Mars* denounce poverty; *Jupiter* and *Venus*, plenty; *Sol*, beauty; *Mercury*, favour; the *Moon* various changes of fortune; and almost infinite other things. Observe here, that to the Planets are associated both the *Head* and *Tayl* of the *Dragon*; and the *Place of Fortune* (as they call it) which is that particular place of the Zodiack, upon which by numbering from *Aries* doth fall the number arising from the degree Orient, or of the horoscope, and the distance of the Sun from the Moon. In particular, in the first House, the Head of the Dragon doth promise

honour

honour from Great perſons; the Taile doth threaten the loſs of an Ey; the place of Fortune promiſeth good luck at gaming, bargaining, and the like. Further, what Planet ſoever hath moſt teſtimonies of Fortitude, is thought to be the *Lord*, or *Governour* of the *Theme*, or Nativity Figure. Thus, that is called *Lord of the Year*, which in a Figure Erected at the beginning of the Spring, is the ſtrongeſt; unleſs it be that ſome collect Fortitudes from the Figures made at the beginning of each ſeaſon of the Year, and alſo at the New-moons, and Full-moons neareſt to them. Thus he is called *Lord of the Geniture*, which in like manner is ſtrongeſt in the Natalitious Theme: though ſome deſume it otherwiſe. But that Planet which hath more teſtimonies of Fortitude in the Signe beginning each Houſe; He (*O* wonderfull!) is called οἰκοδεσπότης *Lord of that Houſe*: that which hath them in the degree beginning the Houſe, is called *Diſpoſitor Domus*, Steward of the Houſe, in Arabick, *Almuten*. And thus we often hear of the *Lord of the Aſcendent*, or *Horoſcope*; which according to his various habitations, is ſuppoſed to do various ſtrange feats. I omitt the dominions of the Planets upon the ſeveral Hours of the Day; upon the ſeveral Ages of Men; upon particular ſtates or conditions of life; as when *Saturn* is made overſeer of Husbandry, *Jupiter* preſident of Policy, *Mars* of Warfare, the *Sun* of Honours, *Venus* of Love-matters, *Mercury* of Merchandiſe and Theeving, the *Moon* of Travelling &c. Becauſe in truth, I fear you may be as weary in reading, as I am in writing ſo tedious a liſt of whimzies: and yet I muſt beſeech your Patience a little longer, while I look into theſe ſpatious Nothings, called Planetary Houſes.

Chap. VIII.

Their ſuppoſitions concerning the Celeſtial Houſes.

HEre you may behold our Syderial Quarter-maſters dividing the whole Heaven into twelve portions, or Cantons (but they call them Houſes) by the help of ſix Circles, which mutually interſect each other in two oppoſite points, and particularly intercept the twelve parts of the Zodiack. And in order to this, their firſt care is, that that part of the Zodiack, and ſo of the Houſe ſhould be called the Firſt, which is yet wholly under the Horizon, and beginning to riſe above it; that the ſecond houſe which is next to that beneath the Earth; that the Third, which ſucceeds the ſecond, and ſo forward till they come to the Twelfth. But here is a great unhappineſs, they do not all agree about the points of thoſe interſections and portions of the Zodiacks. For ſome will have the imagined Circles to interſect each other in the Poles of the Zodiack; others in the Poles of the Equator; and others in the mutual ſections of the Horizon and Meridian.

They who pitch upon the Poles of the Zodiack, either divide the Zodiack into 12. parts exactly equal; or diſtribute the oppoſite Semi-diurnal, and Semi-nocturnal Arches into three equal parts. The Firſt of theſe two wayes ſeems moſt ancient, and was approved of by the *Chaldeans*, as may be collected from *Empiricus*: the ſame alſo *Ptolomy* inſinuateth, when he treats *de Apheliciis*; *Julius Firmicus* followeth it; the *Arabians* do not recede from it; and among the *Neotericks*, *Schoneus*

rus and *Cardan* chiefly defend it: and it is commonly called, *Modus æqualis*. The Latter is generally ascribed to *Porphyrius*; and *Gauricus* defends it; and *Scaliger* attesteth that it is in use among the *Indians*; but with a diminution of eight degrees, as well in the beginnings of the Houses, as in the places of the Planets.

They who fix upon the Poles of the *World*, or *Equator*, referr the Semi-diurnal and Semi-nocturnal Arches of the Zodiack to the Equator, which they cantonize into 12. equal parts, each of the Quadrants thereof which are intercepted betwixt the Meridian and Horizon, being again distributed into three equal parts. And this way was pursued by the Author of *Alcabitzij*, and by him, who wrote Commentaries thereupon, *Ioh. à Saxonia*.

Lastly, they who choose the mutual sections of the *Horizon* and *Meridian*, either divide the Equator into 12. equal parts, and so distinguish unequally the Zodiack intercepted (for only the opposite Diurnal and Nocturnal parts will be equal among themselves according to this partition) or divide the First Verticle Circle for the Equator, and so the Zodiack is distributed with the like inequality. Nevertheless this way hath pleased *Campanus*, and *Gazulus*: but that the former by cutting the Equator pleased *Ptolomy*, may be collected out of his Third Book, and out of the Paraphrase of *Proclus* upon his Fourth: *Johannes a Saxonia* fathers it upon *Abraham Aben-Ezra*; and *Regiomontanus* embracing it, and calling it the *Rational* way brought it most into request of all others.

Now the Disposition of the Houses, though it be accommodated to the prognostication of changes of weather, and other Events; yet because the Astrologers main aim and scope is the Prognostication of such things

as happen to Men; therefore in the Naming of the Houses have they had respect chiefly to *Human Events*. Hence the First House (named the Ascendent and Horoscope) is called the House of Life, of Complexion, and Corporeal Accidents: the Second (or Infernal Gate) is the House of Wealth, to be acquired by ones own industry: the Third (named Dea, or the Goddess) the House of Brothers, and short journeys: the Fourth (*Imum Cæli*, the lowest of Heaven, and Pitt of the Planets) the House of Parentage and Patrimony: the First (Good Fortune) the House of Children: the Sixth (Evil Fortune) the House of Infirmities, Diseases, Servants, and little Animals: the Seventh (the Setting the House of Marriage, Buying, Selling, Conditions of Enemies: the Eighth the Beginning of Death, and slow Animals) the House of Death, Labours, and hidden Treasures: the Ninth (*Deus* and *Monomoeria*) the House of Religion, Dreams, and long Journeys: the Tenth (*medium Cæli*) the House of Dignities, and Condition of life: the Eleventh (Good Demon) the House of Friends, and advantages by Friend-ship: the Twelfth (Evil Demon) the House of Enemies, imprisonment, fidelity of Servants, and great Animals. *Risum teneatis?*

I omitt to take notice, how the First, Fourth, Seventh, and Tenth Houses are commonly called *Cardines*, *Angles*, and in Greek κέντρα: the other Four, Succedent, in Greek ἐπαναφοραί; and the Four remaining Cadent, ἀποκλίματα. I omitt also, that the first Three are called the Northern, *the Winter old-aged, and Phlegmatick Quarter*: the second Three, *the Occidental, Autumnal, virile, Melancholick Quarter*: the next Three, the *Meridional, Summer, Youthfull, cholerick Quarter*:

the

the Three last, the *Oriental, Vernal, Childish, Sanguine Quarter.* I omitt also the *Colours* with which they paint their Houses; the first White; the second Green; the third Saffron-coloured: with other wild Romances endless to be recited. And this I think enough to advance your admiration of their impudence, above your laughter at their Folly.

Chap. IX.

Their Chimeras of the 12. Signes *in the Zodiack, and their* Virtues, *derided.*

These things I thought good to rehearse, because they are the General Fundaments, and as it were First Principles, upon which all Astrologers Prædictions depend. Nor need I mispend much time in Refuting them; since to have heard the bare relation of them, is sufficient for every rational and sober person to detect; not only how Uncertain, but also how Vain and Ridiculous they are. For who doth not, after all this Canting, plainly perceive, that all those Fundamentals are meer Fictions, invented either at pleasure and by chance, or upon very little and most vain occasions? Certainly, this one consideration seems sufficient to argue, that if we lived among our Antæci, or Antipodes, this whole device or Machination would be turned topsy turvy: for then the quite contrary to their Theory in all points, would come to be ascerted, or the whole Art abandoned. And if we place our selves at the Equator, or in the middle of the Torrid Zone; then either both wayes, or neither, or mixtly all their suppositions

positions must be accepted: and if so, what can be more confused? If we sear our selves under the Poles; pray, what an Astrology shall we have, where no part is Orient, no part Occident; where the State of the Fixt Stars, and of the Zodiack is alwayes the same; where *Saturn* shall Rise or Set but once in 30. Years, and all the other Planets in like manner, according to their several courses and motions? And if we stand in those Regions, which are in respect of us toward the Equator, and Antæci or toward the Poles how shall this whole Astrology consist, which on one part will be so changed by degrees, as at length to become quite contrary to what it is now; or on another part, will by little and little so Vanish, as at length to become none at all? Is it not hence of inevitable necessity that every particular Climate and position of the Sphear ought to have a particular Astrology; that there can be no General one; and that though we should allow the *Chaldeans*, or *Egyptians* to have had Astrological Principles of some certainty, yet those cannot be of use in other Countryes? How could the *Babylonians*, over whose heads the Sky alwaies conserveth its clearenes and serenity; how could the *Egyptians*, who are scarce ever acquainted with Clouds and Rain; how could These (I say) make Observations fitt to yeeld Rules for the prediction of those Rains, and all that turbulency and inconstancy of weather, to which our Cloudy Countries are commonly subject?

But the truth is, They did not make any such Observations at all; since it is manifest, that not the hundredth part of those things we have touched upon, are to be observed in Nature. For though we do generally suppose such things as the Four Elements, here below; yet

yet who was ever ſo Strong-ſighted as looking up to Heaven, to diſcern a twelfth part thereof to be Fiery, with two others Circumſtant about it, the one Watery, the other Earthy? or hath that Man any brains, think you, who can beleeve any ſuch thing obſervable? Who will be perſwaded that *Aries* is Fiery, when the greateſt Rains commonly are under that *Signe*: and that *Cancer* is Watery, under which are the greateſt heats? And ſince it is a meer imagination of men, that there are ſome Signes Human, and others Beſtial; how come we to diſcern which of them are of a milder, and which of a Salvage nature? Likewiſe, becauſe ſome perſons of wild fanſies have imagined ſome Signes to be Barren, as *Virgo*; others fruitfull, as *Piſces*: do we therefore know what thoſe contribute toward ſterility, what theſe to fertility of iſſue? Nor can they excuſe themſelves by ſaying that thoſe Figures were not invented but upon frequent Obſervations of their Effects, as I ſhall hereafter more expreſly declare. In the mean time, I demand of them, why *Aries* ſhould be a Diurnal Signe, and *Taurus* a Nocturnal? Is it becauſe *Taurus* is obſerved either more frequently, or more continuedly to remain under the Earth, than *Aries*? Or why ſhould the one be Maſculine, the other Feminine? If ſo be it were requiſite to joyn a Feminine Signe to each Maſculine, then certainly *Aries* ought to have had a Yew to accompany him, and *Taurus* a Cow to attend him; but not a Bull placed next to a Ram. Methinks, it is ſomewhat abſurd to imagine the Ram to be more Maſculine than the Bull, which doubtleſs is the horner and ſtronger beaſt of the two.

What ſhall we ſay of the placing the Planets in the Signes,

Signes, as in their proper mansion Houses? Do not the Planets run through all the Signes indifferently, and make their stations and Apogea's in all parts of the Zodiack? Do not the Sun and Moon deserve as much honour in the Ethereal Republick, as the rest of the Planets? If so, why have they but one single Palace apeece assigned to them, when each of the others hath two? But the reason (forsooth) is, that otherwise the number of seven could not have been accommodated to the number of twelve, well, let that be granted; yet there is some indecorum in the assignement. For if the Sun, in respect of its vehement heat, was consigned to dwell in *Leo*; why was not *Mars*, to whom they allow so great a share of heat, placed next? Why was not the Moon the Queen of moisture consigned to remain in *Aquarius*, since He is chiefly opposed to *Leo*, and it is reasonable to conceive, that the Moon was created in opposition to the Sun? And it is the Astrologers conceipt, that the Planets hold and delight in their Houses, by no other title but that of their being at first Created in them. And here I cannot but observe, how skilfull an Astronomer *Firmicus* hath shewn himself, when in the Theme of the World, according to those Divine Men, he both placed the Sun in the 15th degree of *Leo*; and set *Venus* in the 15th degree of *Libra*, as if it were possible for Her ever to be, by the space of two whole Signes, absent from the Sun.

As for their *Exaltations*; it is very strange with what ardency our Astrologers have embraced what they had heard of the highest *Absides* of the Planets; and yet now, those *Absides* being changed, they nevertheless still retain the same Exaltations. Why do they not at least

leaſt appoint them to receive their Exaltations in their own Houſes? Can they any where elſe provide them of a more illuſtrious and ſublime throne? If *Mars* muſt have his Exaltation in the Houſe of *Saturn*, why ſhould not *Saturn* have his in the Houſe of *Mars*, rather then in that of *Venus*? What hath a Malefical Planet to do in the Houſe of a Benefical? The ſame may be ſaid of their *Triplicity*; for what community can *Venus* have with *Capricorn*, an Earthly dull Signe, and in which *Saturn* hath his Houſe, and *Mars* his Exaltation? Again, what relation hath *Mars* with *Piſces*; a Watery Signe, and in which *Jupiter* hath his Houſe, and *Venus* her Exaltation? What ſhall I ſay of their *Decades of degrees*? If all *Aries* be the Houſe of *Mars*, is it not injuſtice to detract from him two third parts of it, by dividing the ſame into Tens? And is it not injuſtice to baniſh *Mercury* quite from his Houſe, while one third part of it is uſurped by *Jupiter*, another by *Mars*, and the laſt by the Sun? What ſhall I ſay of their Fines or Bounds, which after the ſame manner leave the leaſt part of the Houſes to be poſſeſſed by the right owners of them; when the Builders of them fall together by the ears here below about them, as about ſome weighty and difficult matter in diſpute? What of their *Monomeria*, which ſome Aſtrologers cannot hold without laughing at themſelves for it? Is any thing more ridiculous, than to appoint particular Signes to be Preſidents over particular *Provinces*, and *Cities*? Indeed if the Heavens ſtood ſtill, there might be ſome ſlender pretence for the ſubjection of Countries to ſuch Signes, as were directly over them; but ſince the Sphears are continually moving, with what reaſon can that be imagined?

Eſpecially

Especially since in the allotment the Dominions are not chosen according to parallels, so that the places to be governed might be lookt upon with an equal aspect; but as it were by leaping from distant Parallels, and wholly confusedly toward the South and North; neer remote, coherent, interrupted, and however it chances without order. I confess, I cannot but smile to think, how when they have assigned a whole Kingdome or Country to the soveraignty of some one Signe, they yet referr particular Cities therein, to the presidency of other Signes, and such as are remote from the Signe, first made Lord Paramont thereof. Nor can I suppress the Rising of my spleen, when I consider the dominion of the Signes over the several parts of Mans body. For why should *Aries* be Governour of the Head, rather then *Gemini*, or *Cancer*, that are the highest Signes of all? Why should *Pisces* rule the feet of others, when they have no feet themselves? Why should *Pisces* that are next to *Aries*, be appointed to preside over a part so remote from the Head? Again nothing can be more wild and absurd, than to constitute the Signes Lords of several Years; as if they Ruled successively, and the Government of one Signe being expired with the Year, the Scepter were to be surrendred to the next successor, at a sett time, and then each Governor remain idle for the space of eleven Years together.

To conclude; what shall we think of that poor refuge of our Astrologers; when having observed, that the Asterisms have removed themselves from their ancient places, they transferr the virtues formerly attributed to the same, to the 12. parts of the first moveable Heavens? were not those virtues assigned at first formally, and according

cording to the conceived nature of each particular Asterisme? Had the Heaven been ἀστερον, *Star-less*; do you conceive that the Ancients would nevertheless have so named the twelve parts of the Zodiack, as they did in respect of the Asterismes; and have endowed them with the same virtues? Nor can you say, that their virtues were then observed, when the Asterismes were each one in its proper twelfth part of the Zodiack; and that those virtues were attributed to the Asterismes, which of right belonged to the twelve parts of the Zodiack. For, since the Asterismes were in the twelve parts that beare their names only two thousand Years ago; before that time, the Asterisme of *Aries* was in the place of *Pisces*, *Leo* in the place of *Cancer*, and so of the rest, and then no such thing could be Observed in the (supposed) moist parts of the Zodiack, that would be agreeable to Fiery Asterismes, by which they were possessed, and from which the twelve parts, that were afterward possessed by them, were accounted and named Fiery. And thus much in just derision of Astrologers conceipts of the 12. Signes.

Chap. X.

Their Attributes of the Planets, *destroyed.*

As for the supposed *Nature* and *Virtues* of the *Planets*; however somthing in that kind might be, from what we formerly granted, inferred of the Sun and Moon; yet how we should come to determine the several natures of the other Five Planets, I profess, I am yet to learn. In particular, because *Mars* appeares

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reddish; may we therefore conclude that he is a Burning, scortching Planet? *Saturn*, because pale; Is he therefore Cooling? O this would be an admirable Consequence, if a Carbuncle would but burn, and Lime cool the hand that toucheth it! As if all things, that look reddish, must of necessity be Fiery; and all that look pale or whitish, be Cold as Snow. But if *Mars* be so scortching, why are not we sensible of his heats in the middle of Winter, and especially when he is Acronycal? Why do we not feel the Cold of *Saturn* in the middest of Summer? Is it because there are other more opportune times for us to experiment their virtues? Or how can we distinguish and say that such a degree of heat doth proceed from *Mars*, not from the *Sun*? And such a degree of Cold from *Saturn*, not from some other cause. But let us grant that *Mars* is Hot, and *Saturn* Cold; and will it then follow, that they are such Malefical and destructive Planets, as that no Child is born, whom they do not, during their tyrannous influence, invade with their poisoned darts? Methinks, it were more reasonable to beleeve, that *Mars* doth comfort and cherish us with his heat; and *Saturn* refresh us with his cooling influence.

The same may be said of *Jupiter* and *Venus*; only it is somewhat more tollerable, that Astrologers imagine them to be Good and Kindly Planets. But oh! that they would not run out into Extremes! For, when they come to this, that nothing of good and happiness befalls man, but by the dispensation and favour of these Planets: is any thing imaginable more fabulous, more prophane? It is somwhat strange, that extolling this unknown beneficence of these Planets; they blush not

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in the mean time to be ungratefull to the *Sun*, whose soveraigne benefits are dayly proclaimed through the whole World.

For *Mercury*, I cannot much wonder his attributes are so few and uncertain; considering he seldom renders himself conspicuous, and so they cannot discern what sex he is of. And here it is not worth the while, to rehearse all their fooleries, concerning the sexes of the Planets, and other the like extravagances.

Only I would enquire, how they come to know, that the Planets in their *own Houses*, have Five, not Four Testimonies of Fortitude: and in their *Exiles*, Five, not Four Testimonies of Debility? Why have they in their *Exaltations*, just Four not Five, nor three? And so of the rest. Have they measured with an Ell, or Weighed in the scales, the forces of the Planets in each Place of the Zodiack, that they dare pretend to Calculate them so Exactly; and according to the number of suffrages, to determine the fates of Mortals, and their affaires? We might insist upon these particulars more expresly, and especially upon the Fortitudes and debilities of *Accidental Dignities*: But that no man who considers them, can doubt that they are all grosse and ridiculous Fictions, meer arbitrary inventions, having no ground either in Reason, or Observation.

We should likewise discourse of the Planetary *Aspects*, whose Energy is conceived to be almost omnipotent. And truly were it not manifest that the Five kinds of Aspects were transfered upon all the Planets, from the five principal Phases of the Moon, there would be matter for our admiration: but there can be no other cause given of that determinate number. For why should

not there be many more ſorts of Aſpects? Are there any degrees in the Zodiack in which the Planets have not ſome ſpecial habitude, or poſition among themſelves, in which they are idle, un-active, and ejaculate no rayes from their bodies? Will they have that number of degrees which is an *Aliquotal* part of the Zodiacks? We allow it them *Gratis*. But beſides a Diametre of an hundred and eighty; a *Trigone* of an hundred and twenty; a *Tetragone*, of ninety; an *Hexagone*, of ſixty; are there not alſo a *Pentagone*, of ſeventy two; an *Octagone*, of forty five; an *Enneagone*, of forty; a *Decagone*, of thirty ſix; a *Dodecagone* of thirty; a *Pentekoode cagone*, of twenty four degrees? &c. But they demand whole Signes which may ariſe to the equal number of Twelve. Well, grant them that alſo. And will not a *Dodecagone*, or one Signe, do that? Perhaps the buſineſs is two minute; And is not a *Conjunction Platical* much more minute? Or do they not call it an *Oppreſſion* of a Planet, when one Planet is intercepted by evill Planets, diſtant from it by one Signe, on each ſide?

In this place, I might enumerate how many ſorts of new Aſpects have been, not long ſince added to the former Liſt, by *Kepler*; as a *Biquintile*, or one of two Fifths, *i. e.* of an hundred forty and four degrees; a *Tridecile*, or of three Tens, *i. e.* an hundred and eight &c. But it will be more uſefull for us to diſcover what induced Aſtrologers to make ſome Aſpects *Benifical*, and other ſome *Malefical*; which is a profound Myſtery, and worthy your notice. Becauſe forſooth we ſignify benevolence to a perſon, when we look upon him *Sextily*, or very *Obliquely*; and malevolence or Spight, when

when we behold him *Quadrately*, or *crookedly*, *Torvo Aſpectu*, as we ſay: and expreſs anger or indignation; when we fix our eyes upon a man Dimetraly, or in oppoſition to him (all which Anatomiſts declare, when they ſhew and read upon the Muſcles moving the eyes) therefore our ſubtile Aſtrologers, transferring the names of theſe our Aſpects upon the Planets, have alſo given them the Paſſions, which we expreſs in our eyes; and (what is moſt admirable) not in reſpect of the Planets beholding each other, but of man, in whom that paſſion ſhould be expreſſed. It is an argument, that they held a Conjunction to be indifferent; in aſmuch as it reſponderh to no Aſpect in us, but to our cloſing our eyes, by which we ſignify nothing, or very obſcurely at moſt. And indeed, who would imagine, that a Planet, which is Good in a *Sextile* aſpect, ſhould not, while it proceeds toward a Trine (in which it is yet better) rather continually encreaſe its goodneſs, than put on ſo great malignity, in the middle of its progreſs? Who can conceive, that *Venus* and *Jupiter* ſhould in a Trine have five Teſtimonies of Fortitude; in a ſextile, Four; in the intermediate Quartile, none at all? Certainly, if the Planets act any thing at all, they ſhould ſeem to act it continually; and though perhaps their activity may be ſomtimes more, ſomtimes leſs powerfull: yet I ſee no reaſon, why that activity ſhould be ſomtimes changed to a quite contrary, and ſomtimes be none at all? I am unwilling to trouble my ſelf with ſubjoyning any thing concerning thoſe rare Effects, which the Planets are ſuppoſed to cauſe in their own Houſes; for what can be more ridiculous than thoſe ſuppoſed *Rejoycings*, and *Decrees* among them; eſpecially when They

call in to the buisiness, those imaginary points, the Head and Tale of the Dragon, and that point of *Fortune*, which whoever first introduced, hath given us occasion to doubt, whether he was in his right witts, or not. But they could not conveniently imagine many Heads, where the Decrees were to be so often varied.

Chap. XI.

The Celestial Houses *demolished.*

TO blow up those Twelve Glorious *Mansions* of the Planets, to which our Astrologers impute such wonderfull Efficacy and power over even whole Cities, with their inhabitants here below; let us consider.

First, that the Division of the Heavens into Twelve parts, rather than into eight, ten, sixten, twenty, or any other number; is meerly Arbitrary: nor can they give any Reason for it at all. For though that number admitteth of more Quotal parts, than any other neer it, above or below; yet this hath no relations to the nature, or variety of the parts of a Circle: the number Sixty having far more Quotal Parts; and that of six being more naturally convenient for the division of a Circle, in respect of the accommodation of its Radius.

Secondly, would not the Distinction of the Houses be more artificially made by certain Circles Parallel to the Horizon, or at least by such as might intersect each other in the Vertical and opposite points? Since each Star doth either not act at all, or is in-observable, while under the Horizon; doth not reason require, that if it have any

any activity at all, it ſhould exerciſe the ſame chiefly while it is above the Horizon; and that ſo much the more effectually, by how much the higher, or neerer to the Vertical point it aſcends. But they will have forſooth, that the Stars in the Zodiack do diſplay their virtues aſwell below, as above, the Horizon; and therefore that the diviſion of Houſes is fitly made by Circles, which divide the Zodiack into twelve parts. We grant them this; but why then do not all of them agree in the interſection of theſe Circles in the Poles of the Zodiack? And why do not all divide the Zodiack in the ſame places of it? Is not that part of the Zodiack made one Houſe by ſome, which by others is made another?

Thirdly, why muſt the Firſt Houſe be that part of the Zodiack, which is yet wholly under the Earth, rather than that which is wholly above it? Ought not one half of it at leaſt to be already riſen above the Horizon, that ſo the half of that which is called *Medium Cæli*, might be toward the Weſt? I do not ſtand to object, that the *Medium Cæli*, or houſe in which the Sun is, ought rather to have made the Firſt houſe; ſince the Energy of the Sun is much more manifeſt than that of any other of the Planets: but I demand, how it comes to paſs, that that Houſe, which is yet wholly beneath the Earth, ſhould be more efficacious to life, than that which is riſen above it. And if that houſe, whatſoever it be, which begins to riſe, be the Houſe of Life; why ſhould not that, which begins to ſet, be the houſe of Death? Why is the Eighth Houſe ſo deſtructive to Mankind, above the reſt? Whence hath it ſuch malice and malignant virtue to us poor Mortals?

But we ſhall do better to enquire, from *whence in*

the general, these Houses come to have their particular virtues? Is it from the *Moveable Heavens*? Then why should the same part of Heaven, which is happy and benigne in one House, become unhappy and maligne in others? Is it from the particular Place, or Space? Then how can meer Dimensions be endowed with such and so great force of activity? Nor can They excuse themselves by urging, that it is not the Houses themselves, but the Planets inhabiting them, which work such wonders. For since they suppose, that a Planet which is Good and propitious in its own nature, doth become Evil and destructive in an ill House; we must demand again, whence comes that Malice, wherewith the good Planet is so strongly infected, as to change its own benevolent native influence, into a dangerous and Offensive? How can a man conceive, that *Jupiter* should dispence very great favours and happiness, while he is in the First House; and soon after dart all the plagues and mischiefs in the world upon our heads, when he comes to lodge in the second, which is contiguous to the First? That he should, in the tenth House, destine men to temporal Dignities; in the ninth, to *Ecclesiastical*: and yet when he quartereth in the eighth (lying betwixt them both) he should make men ignoble, base, mad, and the like? Moreover can we understand, why or how, when any infant is born, the Fates of his brethren should be written on the third House, of his Parents on the fourth, of his Children on the fifth, of his Wife on the seventh, of his Friends on the eleventh, and so of the rest? Can any thing be more manifest, than that all this accommodation of several Houses to mens several Relations and Interests, is wholly

wholly *Fictitious* and *Arbitrary*? I will not diſſemble; truely that man had no very dull nor unpleaſant Fanſy, who firſt made the Planets provide ſtables for Beaſts, in the Heavens; and take care of Greater Cattel, in the twelfth out-houſe, and of ſmaler, in the ſixth. Nor was his Imagination leſs active, who would have longer journeys made in the ninth ſtage, and ſhorter in the third. It is not many years ſince the famous *Morinus*, in a little Book, intituled *Domorum Cabbala detecta*, according to his great ingennuity, invented Four things, and made them preſidents chiefly over the four *Cardines*, *viz*. *Life* over the *Horoſcope*; *Good* over the *Medium Cæli*; *Love*, over the Weſt; *Paſſion*, over the *Imum Cæli*: and then proceeding through *Trine Aſpects*, and that by retrogradation, He will have a threefold Life in Himſelf, in God, in Sons, to be found in the Firſt, Ninth and Fifth Houſes: a Threefold Good, Immaterial, Material Animate, Material Inanimate, in the Tenth, Sixth, and Second: a Threefold Love, of Wife, Bretheren, Friends, in the Seventh, Eleventh and Third: a Threefold Paſſion, from Parents, Enemies, Death, in the Fourth, Twelfth, and Eighth. And hereupon He conceived the Nature and diſtribution of the Houſes to be moſt happily eſtabliſhed. But by his Favour, however the whole buiſineſs ſeems ſubtilely diſputed; yet untill he ſhall have more fully explained the matter, in his *Gallica Aſtrologia*, we muſt ſuſpend our aſſent to his nice Theory, becauſe He hath aſſumed moſt of his poſitions *Gratis*, without probation. As in particular, why only thoſe Four things, and neither more nor fewer? And why that Diviſion of them into Three members, nor more, nor leſs? Beſides may we not

enquire, why Life in God, or God himself, in whom all things live, should be confined rather to the Ninth House, than to the First, than to all, than to none? Why if Life in God be made one member of the triple division, is not Life in the Sun made the second, and Life in our Parents the third? Why is not the House of Parents accounted, if not in the Trine of Life, yet at least in that of Love: and why not conjoyned with any thing, rather than with Enemies and Death? And other the like incongruities, which to avoid prolixity, I omitt to mention. It may suffice, that since our *Morinus* professeth that other Astrologers, and particularly *Ptolomie* himself, by reason of their ignorance of this *Cabbal*, prepostrously made use of aswell the *Horoscope*, as the rest of the Houses: it is to be feared, least sober men may from thence argue the Vanity and uncertainty of the whole Art; forasmuch as it containeth no one fundamental, which is not disallowed of and impugned by some one or more of the Professors themselves, and so can afford no one conclusion certain and ratified. Certainly, both *Ptolomie* himself makes the judgements concerning Children, Servants, Infirmities &c. from other Houses, than the rest of Astrologers usually do: and *Manilius*, when he describeth *Altha*, or Events, subverteth the whole reason and signification of the Houses Vulgarly admitted; beginning the series or order of them, not from the *Horoscope*, but from the Lot of Fortune, which is as far distant from the *Horoscope*, as the Sun is from the Moon: and advancing to the Consequent Signes, when the Nativity or Conception is in the Day, to the Antecedent, when it is in the Night. But it is wearisome even to think of remembring, or refuting more

more of theſe Trifles, Abſurdities, and Contradictions.

Chap. XII.

Aſtrological Predictions, concerning Changes of Weather, *uncertain.*

THe Argument of our next Conſideration, muſt be thoſe poſitions of Aſtrologers which concern the Predictions of Changes of Weather. And theſe, indeed are almoſt infinite; ſo that all we ſhall have time and patience to do, will be only to touch upon ſome of their Capital Aſſumptions. Some they deliver generally of the conſtitution of the Air, through the whole Year; ſome of the conſtitution of the ſeveral Quarters, or Seaſons; and ſome of the temper of each Day in the Year particularly.

For the Prædiction of the General Conſtitution of the Air through the whole Year, they erect either Four, or Eight, or Twelve Celeſtial Figures; Four for the four moments wherein the Sun enters into *Aries, Cancer, Libra, Capricorn*; four for New, or Full Moon immediately preceding each of thoſe Entrances; and four for the New, or Full Moon immediately ſubſequent: and then noting the places of each of the Planets, aſwell in their Figure or Houſes, as in the Zodiack or Signes; they collect all the Fortitudes, and all the Debilities of all the Planets; and taking thoſe whoſe Fortitudes are more than their Debilities, they regard that Planet, which appears the ſtrongeſt of all, or which hath moſt Teſtimonies of Fortitude, and make that Lord of the Year, conjoyning

joyning to him for a companion, that Planet, which hath the moſt Teſtimonies of Fortitude next after him. The Lord of the whole Year being thus elected; according to his ſuppoſed conſtitution, or as he is Hott, Cold, Moiſt, Dry, Benefical, Malifiical, &c. They give judgement of the future conſtitution of the whole Year; or of the predomination of Heat, Cold, Dryneſs, Wett, Thunder, Lightning, and Winds; as alſo of the wholſomneſs or unwholſomneſs of the Air; of the Plenty, or ſcarcity of Corn, and other Fruits of the Earth, and the like.

For the Prediction of the Conſtitution of the Quarters, or Seaſons of the Year; from three Figures of each Quarter, they collect likewiſe the Lord of each, according to the predominion of Fortitudes: and then pronounce what kind of Spring, what Summer, what Autumn, what Winter is next to come, according to the qualities of their reſpective Lords. For *Mars* (for Example) ſhall encreaſe the heat in Summer; mitigate the cold in Winter; make the Spring rather Warm, then cold; and likewiſe the Autumn. *Saturn* the quite contrary; and ſo of the reſt.

Laſtly for the Prediction of the Weather each Day through the whole Year; They will have Four Themes or Scheams to be erected for each moneth; one at the moment of the New-moon; one at that of the Full-moon; and one apeece at each of the Quarters: and then collecting what Planet is Lord of a Quater of a moneth, they Prognoſticate the Temper of the Air aſwell for that whole Quarter of the Moneth, as for each Day therein; according as the Dominion decayeth, or continueth ſtrong, reſpectively to that dominion which is to

ſucceed

succeed at the next Quarter, or as that is of a contrary, or the same, or of a middle nature.

But because the Predictions taken from these predominions, are for the most part fallacious; therefore they call in other things also, which may impede the Effects otherwise to succeed, and produce some contrary to them. For that I may not insist upon the notable variety of Effects, which they will have to arise not only from several *Stars* of the Zodiack, according as they call some *Saturnal*, some *Jovial*, some *Martial*, &c. But also from the Twelve Houses, and the several parts of them, whereof they make some to be of their own nature Exciters of Thunder, some Causers of Rain, some of Hail, some of *Snow*, some of North, some of *South* Winds, &c. And thus you may observe, how they derive the chiefest variety from the Aspects of the Planets, and those places in which they are the while.

Now among these Aspects, the most powerfull for change of weather, they make that called a Conjunction; the next an Opposition; the next a Quartile; then a Trine, and last (or least) of all, a *Sextile*. For they will have the forces of every Planet to be corroborated by the additional forces not only of such other Planets as are of like virtues, but also of indifferent ones; as on the other side, they will have the influence of each to be abated or mitigated by the influences of Contrary Planets, according to their mutual Aspects: and in the General, that clear and wholesome Weather is signified by a Trine or *Sextile*; foul and unwholesome, by a Quartile; indifferent, by a Conjunction, rather the one than the other, according to the condition of the Ruling Planet. As for their *Apertiones Portarum*, or Catarracts,

racts, *i.e.* of great turbulency in the Air, by high winds, great Rains, Thunder, showers, Hail storms, &c. these they will have to be caused, not only when the Planets whose natures, and houses are opposite, or respect each other in an opposite, or Quartile aspect; but also, and chiefly, when the Moon leaving one Planet, or its aspect, is carried to another Planet, or its aspect, which is opposite thereto. For thus, when the Moon (for Example) is carried from *Saturn* to the *Sun*, or contrariwise from the *Sun* to *Saturn*; They will have dark Weather, Foggs, Mists, aboundance of showers and extream Colds to be engendred and portended. When the Moon marcheth from *Jupiter* to *Mercury*, or from *Mercury* to *Jupiter*; then we must have high Winds, and especially from the North and East, as also Lightning, Thunder, and the like tempestuous Weather, &c.

In respect of the Places likewise, They make no smal difference. For if the Planets be Oriental and Direct, and about the *Apogeum*; then must they signify Drie weather: if Occidental, Retrograde, and about the *Perigeum*; wett weather, *Mars* only excepted, who at such times encreaseth Heat and Dryness. But our chiefest care must be to regard the Signes, in respect of the Triplicities, or Trigons, in which the Planets are configurated among themselves. For from thence, respective to the aspects of the Planets made in them, there ensue Fiery, Watery, &c. effects. But above all they cry up a *Conjunction*; and so much the more, if it chance to be of those Planets which they call the *Great*, or *Greatest*. For if such a Conjunction happen in Fiery Signes, then it portends great and dangerous Conflagrations: if in Watery then great Inundations: if in Earthy,

thy, then huge Earth-quakes: in Fiery, then fatal Plagues and Pestilences. And whereſoever it hapneth, if *Saturn* be predominant, it produceth great ſickneſſes, and contagions; if *Jupiter* be predominant, either no diſeaſes at all, or very gentle ones: if *Mars* rule, acute diſeaſes. The like affections of the Air, They præſage from the Conjuctions of the inferior or leſſer Planets, and chiefly if they are all conjoyned. For if they meet in Watery Signes, then we muſt certainly expect deluges. And to prevent your wonder at this, though they derive fair Weather from the Sun, and three ſuperior Planets; they decree Clouds from the three Inferior; and add, that *Mars* ſomtimes of the ſuperior, doth cauſe rains, and *Mercury* of the Inferior, ſerenity. For they take *Mercury* for *Eolus*, who doth ſomtimes raiſe high Winds and ſtormes, and ſomtimes blow them away again, and ſweep the welkin, as with a broom. If he be conjoyned with *Saturn*; then doubtleſs we ſhall be troubled with dark, rainy, and bluſtering winds: if with *Jupiter*; we have gentle and refreſhing guſts: if with *Mars*, parching and burning blaſts: if with the Sun hott and unwholſome gales. I omitt, how they attribute Hail to ſome Aſpects, Thunder to others, ſnow to others, and the like: and how the Planets, as they paſs neer the Fixt Stars, do mightily encreaſe their virtues; (for when *Mars* paſſeth by the *Pleiades*, he doth ſo heighten their watery forces, that woe be to us, for deluges) and how they admitt the ſame effects, concerning the Riſing and Setting of the Fixt Stars reſpective to the Sun, all which are contained in the Tables and Kalandars of the Ancients, as we have formerly obſerved; with an infinite number of the like Extravagances, whereof their Books are full. After

After this ſhort accompt of the Grounds and Manner of their erecting Prædictions of changes of weather, we might well ſpare any further diſcuſſion of them, their Vanity being obvious to every mans conſideration. For how trivolouſly do they elect the Lord of the Year, of each Quarter of the Year, of each Quarter of the Moon? That deſignation of a number of Teſtimonies of Fortitude and Debility being meerly Chimerical, and yet made the Signes by which they are guided in their Election. If there muſt be a Lord paramont among the Planets, one would think the ſoveraignty ſhould belong to the Sun; and in the next place to the Moon; not that it ſhould be taken away from them, and conferred upon *Mars*, *Mercury*, or any other, ſo as that in reſpect of it, the power of the Sun and Moon muſt be wholly diminiſhed and obſcured. But how can that very moment, wherein a Planet paſſeth by the Center of the Sun, or Equator, or either of the Tropicks conduce to the election of it for Lord? Are not thoſe Circles in the Heavens meerly imaginary, deſtitute of all virtue; or if there be any virtue adſcriptive to them, ought it not to be derived wholly from the Sun? And doth not the Sun in its approach to, and receſs from them, proceed on in one equal tenour, nor ſo vary his influx in them, as that it is not the ſame both before and after he hath paſſed them? Or if he doth vary his influx, is not the tenour of his variation the ſame both before and after: ſo that from one punctual moment nothing of change can be inferred more from one particular moment, than from any other precedent or conſequent? The ſame likewiſe may be ſaid of thoſe moments, in which the Moon is in the points of Conjunction, or Oppoſition;

or

or those that are immediately precedent, or subsequent to them. But what if no man can be certain of that precise moment, in which the *Sun* is in a Cardinal point of Heaven? Sure I am, there are no *Tables* or *Ephemerides* so exact, as to teach that time within 6 hours, or the 4th part of a Day. For though those composed by *Tycho* come the nearest to truth, yet they are somwhat short of it, and we are confirmed that hitherto none have ever been free from some exorbitancy or other, more or less: so that yet there never was a Celestial Scheam erected, at the precise moment of the Suns being in either of the Cardinal points, and so no experiment could be made of this so magnified Dominion. For suppose the Calculators mistake no more than only two hours in the time; then what is ascribed to the First House, doth really belong to the Twelfth, or to the second, betwixt which and the First, how great difference they make, every man perceiveth. The same in proportion may be said of the uncertainty of the moment, when the Moon is in Conjunction with, or Opposition to the Sun; forasmuch as even the Eclipses observed do assure us, that that moment is alwayes different from that which not only the Ancients, but also the moderns *Ephemerides* prescribe.

And what if the true places of the Planets were never yet exactly known, as we shall declare hereafter? So that a Planet doth not deserve that Dominion, which is given to it, in respect of the Testimonies of Fortitude, that do not belong to it, when it is absent from that place, upon the supposition of which it had them assigned. Again, what if those things we have discovered of the Planets, and their motions, be such as require a new

Theory

Theory and new precepts concerning them, and their periods, different, if not contrary to those that have hitherto been excogitated and delivered? For if the Moon, according as she is encreased or diminished in light, acquireth various degrees of Fortitude and Debility, and causeth various effects: must we not allow the same also to *Venus*, which likewise hath the same Variety of Phases, as the Moon? If the Earth suffer so much of alteration from the various aspects of the Moon; it is fit that *Jupiter* should suffer some alteration from the aspects of his proper Moons, which as they are more in number, so are they swifter in their motions, and oftner changed in their configurations? And according to this alteration, is it not reasonable to conceive, that *Jupiter* becomes stronger or weaker, as to his activity upon inferior bodies? May not the same be said of *Saturn*, in respect of his *Ansulæ*? And are not those his *Ansulæ*, and also the *Jovial Moons* to be numbred among the Planets, which in respect of the Earth display their particular virtues, and so may have their various Testimonies of Fortitude and Debility, and thereby stand Candidates for the honour of the supreme Dominion, when it comes to their turn, aswell as any of the rest? But why do I dwell thus long upon this subject, when common Experience convinceth the Dominions supposed, to be meer Dreams? As also are all the mighty Attributes not only of the *Dodecatemoria*, or twelve Divisions of the First Moveable Heaven, (than which Vanity it self is not more Vain) but also of the Asterismes, and Stars themselves, which they will have to act, according as each doth resemble such or such a Planet in colour. For who could ever experimentally tell, that

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the Heart of *Scorpio* doth heat and dry; ſince no Star is in colour more like *Mars*? And why ſhould the Ey of *Taurus*, which is one of the *Hyades*, and the chiefeſt among them, cool and moyſten; ſince that alſo comes as near the redneſs of *Mars*, as the Heart of *Scorpio*? Why was not the Dog-ſtar, conceived to be the cauſe of the greateſt heats in Summer, rather accounted Martial?

Of their Aſpects I add nothing; becauſe look how much authority and faith our Aſtrologers conferr upon them, ſo much doth dayly Experience detract from them. For in vaine doe they recurr to the ſignes and Triplicities; in vain do they alleadge their Conjunctions, when the Events nevertheleſs deceive them. It is memorable, what we read in Hiſtories, and indeed almoſt in all Books of the former Age; that when Aſtrologers, in reſpect of great Conjunctions, and ſome mean ones to happen in the watery ſignes, had Prædicted a General Deluge (forſooth) and ſo great calamities of men and beaſts by water, as was never before heard of, and this to fall out in the moneth of *February*, in the year 1524. ſo that many, being terrified with this Prognoſtication, in *Spaine*, *France*, *Italy*, *Germany*, and other Parts of Europe, provided themſelves of ſhipping, boats, Victuals and other neceſſaries for a long Voyage, and betook themſelves to the topps of the higheſt mountains, in expectation of the Deluge fore-told: It fell out, that all that moneth of *February* was fair and clear, and more temperate than ordinary; as if Providence had ordained that exceeding ſerenity at that time, on purpoſe to refute and deride the vain Predictions of our *Star-prophets* (for it is rare to ſee *February*, paſs away without leaving

raines and cold behind it) which even *Cardan* and *Origanus* themselves could not dissemble their sorrow for, complaining that that judgment of a Deluge then to come, was given by *Stoefler*, not without the irreparable disgrace of Astrology. Just such another Prognostication was that, which *Scaliger* reports, *in* (*Prefation. in Manil*) out of *Rigordus*, who wrote that the Astrologers had foretold so general a destrnction, by the violence of winds and tempest, because of a Conjunction of aswell the inferior as superior Planets, in *September MCLXXXVI.* there being an Eclips of the Sun on the 11 of the kalends of *May* immediately foregoing; as that many expected the Vniversal Dissolution of Nature then to come: and yet when all came to all, there was not so much as a storm ensued at the time Predicted: and the contrary event derided the skill of the Astrologers, and fooliſh credulity of those that beleived them. There was no cause why I should infert these rare instances; considering that every dayes experience doth sufficiently demonstrate the like fallacy; at least to such, as give themselves the satisfaction of observing the times, in which the Conventions of the Planets are set down in the Ephemerides. For, how many *Apertiones Portrarum* are there, not only in every year, and moneth, but also in every week, nay day; and yet nevertheless are there not whole weeks, moneths, nay sometimes years too, in which no extraordinary changes of weather can be observed, but what are agreeable to the Season? And let them add as much as they please, the variery of situation in respect of the Sun, of the Eccentrick of the Epicycle; still there is nothing which they can prove by experience; or which may not be disproved by

by contrary experience: so that their rules become plainly arbitrary, and the matter comes to pass alike, whether you predict fair weather or rain, or winds, or calmes, unless it be that in winter commonly there is most wett, and in Summer most heat. But the Plowman may as easily divine of the weather, as our learned Astrologer with all his Books, Tables, and Celestial Figures or Scheams about him. *Schonerus* once observed, that as *Mars* was passing near the *Pleiades*, there fell down abondant rain: but how often have we our selves observed that Planet travailing the same way, and yet not so much as a cloud to be seen in the sky for many days together both before and after? Ought he therfore instantly to set it down for a rule, that we should always expect great rains when ever *Mars* was approaching the *Pleiades*? Or may not we, with more reason, institute the quite contrary? Besides, it is no unreasonable question, to demand of Astrologers, why *Mars* should not rather repress and abate, than extimulate and heighten the watery influence of the *Pleiades*? And why should not the *Moon*, and *Venus*, and *Mercury*, rather excite and encrease it? When yet we so frequently observe these Planets ariving at the *Pleiades*, when the Air is most serene, and no showers succeed?

I add nothing likewise of the *Rising and Setting of the Fixt Stars*, of which I have already said enough; only I advertise, that since the *Telescope* hath discovered innumerable Stars in the Firmament, besides those formerly beheld by the naked ey: if there be any virtues to be ascribed to the Stars, certainly it is requisite we should compose new Rules and precepts, according to which the newly discovered Stars may challenge to

themselves those Effects, that are fully attributed to others. Nor can it be *Objected*, that these *New-found Stars are too smal*; because, since their multitude is incredible, and chiefly in all the *Galaxy*, or *Via Lactea*: it seems reasonable, that their vast excess in number should compensate their defect in bigness: and though each one singly cannot have much of energy, yet all of them together may do well. Where we cannot but wonder, that the *Galaxy*, being so spacious and considerable a part in the Heavens, had never any particular Effects attributed to it; especially when to the two smal Stars of *Cancer*, to the *Manger*, and other cloudy Stars (which yet are nothing but very smal assemblies of most minute Stars) great Effects have been imputed: and the *Via Lactea* conteins myriads of the like heaps of minute Stars, in all parts of it, and through the whole Zodiack.

Chap. XIII.

The Astrologers Plea, *and the* Answer *thereto.*

HEre let us a while attend to the *Plea* of *Astrologers*, and hear what they can alledge in their Defence. Their principal Allegations are, that the Rules and Placits of their Art, according to which they institute their Predictions of weather, were grounded upon long Observations: that the same are still confirmed by many experiments: that among many predictions of the Ancients, that of *Thales* is very memorable, when foreknowing that there would be great Plenty of *Olives* the next year, he went and farmed all the *Olive yards* in *Miletum*, and *Chio*, before hand,

hand, and so the Event answering his expectation, he thereby very much enriched himself: that if the Effects do not alwayes follow according to their divination, the fault is not to be imputed to the Art it self, but to the unskilfullness or negligence of the Artist: that since they subject the Stars, not to Fate, but to God, who can at pleasure change and avert Effects that would otherwise come to pass; when things do not succeed according to their presignifications, the blame doth not belong to Astrology: that all the objections made against them prove no more than this, that Astrology is only a Conjectural Art, as Physick, Rhetorick, and the Art of Navigation; not that it is no Art at all, or a meer Hariolation: that to contradict their Art, is injurious not only to the Heavenly bodies themselves, as if they were made in vain; but even to the Divine wisdom, as if either that had not made the Stars for the use of Man, or it had not endowed man with such sagacity as might serve to make him fore-see what good was to be hoped for, and what evil to be shunned: and finally, that it is down-right madness to referr these Effects either to Chance, or to any other Cause, but the Heavens: especially since though there may be inferior Causes admitted to conduce to the production of those Effects, yet those are only the instruments of the Heaven, which gives them their activity, and useth them as subordinate Agents. Now judge you, whether these be not weighty Considerations.

I *Return*, that they never have proved, nor ever will be able to prove, that the Rules or Institutes of their Predictions were founded upon long Observations: as well because those Times, from which both the *Chalde-*

ans, and *Egyptians* boast to have had their Observations, are altogether fabulous; as because the Ancient Astronomers were studious to know only the motions and courses of the Sun and Moon, in order to the prediction of Eclipses; but not at all of any other of the Planets, as may be evinced from hence, that *Hipparchus* knew nothing of them sufficient to enable him to reduce their motions into Tables: and *Ptolomy* was the first, who from *Hipparchus* and his own Observations composed Tables of their several motions. Again, because the Places of the Planets in the Zodiack being then unknown; no man could observe what would be the Effect of each Planet being in the various places of the Zodiack; which their Placits suppose most falsly. Further because the *Chaldeans* manner of Observing, mentioned by *Empiricus*, doth sufficiently declare what kind of gross and imperfect Observations they made. Moreover, because the Fixt Stars constantly from their Creation moved from the West toward the East; but the *Chaldeans* were utterly ignorant of any such motion, and so could not observe and designe the places of either the Fixt, or Erratique Stars: because since all the more Antique Astronomers held all the Celestial motions to be Concentrical, and *Ptolomy* first observed them to be Eccentrical: it is manifest, how much knowledge they wanted, in order to their being able to observe, and define which were the true places of the Planets. And because aswell in respect of the special motion of the Fixt Stars to the East, as of the special and manifold wanderings of the Planets; the same Face or Constitution of the Heavens cannot again ever return; and therefore this or that change of weather once observed

ved to happen in ſuch or ſuch a poſition of the Heavens can never be again obſerved in the like poſition, ſo as to make it but probable, that the Placits of Aſtrologers were grounded upon repeated Obſervations. What they ſay, might indeed ſuffice, in caſe the poſition of ſome, and thoſe the principal Stars, were the ſame: but only, when they are asked, why ſome mutation of weather doe's not reſpond to a prediction made from ſome certain poſition of the Heavens? They inſtantly recurr to the ſituation of ſome Stars, which is not the ſame it was with other Stars conſtituted in the ſame poſition. And certainly, ſince not only the Stars returning to the ſame ſituation of their operations; but others alſo that are in another ſituation; it is requiſite that the action of thoſe ſhould be diſturbed, and diverſified, by the different action of theſe. Hence whereas they affirm, that their Rules are confirmed by frequent Experiments; that is, manifeſtly vain and falſe, even from this, that they are contradicted by as many, and more Experiments. We could atteſt, that the ſame hath often happened to us, that happened to *Joh. Picus*, who Obſerving the mutations of the Air for a whole Winter together, ſcarce found ſix or ſeven of an hundred and thirty daies, that agreed with the Predictions of Aſtrologers. And I pray, if any ſhould caſt Dice, and according to the chances ſet down; that ſuch and ſuch dayes we ſhould have fair weather, and ſuch and ſuch foul; would not his predictions fall out to be verified upon 6 or 7. dayes in an hundred and thirty? So that as for Experiments, our Aſtrologers can never ſecure their Placits, by alleadging the certainty of them.

As for that famous Prediction of *Thales*; it is a wonder

der they do not take the ſame courſe to enrich themſelves, by the preſages of plentifull years; if they beleeve their Aſtrology to be no whit inferior to that, which they think *Thales* made uſe of. But, in troth, from all their frippery of rules they ſhall never be able to diſcribe a Poſition of the Heavens, that can inform them of the future fruitfulneſs of any ſort of Trees, ſo as to encourage them to farm all the *Orchards* in the Country, for that year; or to lay a good wager that their Prediction ſhall be fulfilled, eſpecially with a good Huſbandman or Gardiner, who underſtands the nature of Fruit-trees much better than they. But is it not ſaid, that *Thales* drew this Conjecture from Aſtrology? It is ſo indeed; but yet it is worthy our notice, what *Ariſtotle* tells us; that he had that fore-knowledge of an extraordinary plenty of *Olives* [ἐτι χειμῶν & ὄντιο] *Before winter was quite ended.* For he being addicted to the ſtudy of Nature, and maintaining Water to be the Material Principle of all things, had often obſerved what kinds of fruit grew moſt plentifully from much Water; and what from little: And there being Commonly much rain either in the beginning, or middle, or end of Winter; He might as eaſily fore-know at the end of that Winter, that there would enſue the next Summer an abundance of *Olives*, as I have ſeen ſome Husbandmen, who have fore-told the like plenty of the ſame fruit, not only from the Winter, or Autumne, but alſo from the Summer preceding, and this from the great raines that fell in that Summer. This likewiſe is worthy conſideration, that when *Thales* would purge that part of *Philoſophy*, which ſome had upbraided him withall, as uſeleſs, and nothing conducing to redreſs his poverty: he wiſely contrived

contrived to referr this experiment of his wisedome to that very part in Chief. Just as many in our dayes, who seeing that the Common people think the contemplation of Celestial matters to be unprofitable and Idle, as no thing availing to the Commodities of life; to confute this Vulgar error, and Vindicate themselves from contempt, they cherish the common perswasion, that Astronomy conduceth to the prediction of Future Events. And thus did that brave Man, *Keppler*, who said, that a *Foolish Daughter was not to be despised, if by her gains she maintained her wise Mother:* intimating that Astrology, though degenerous, was not to be turned out of Doors, because without her the Mother, Astronomy, would have fewer Favourers and supporters. It is well known, that *Thales* was scoft't at for his study of Astronomy, not only by divers others, but even by his own maid; and so that his study was not in revolving Tables, or consulting Ephemerides, but only in beholding the Stars, and Observing their motions: but our Astrologers, when they make their predictions, have no regard at all to the Stars (of which the greatest part of them are wholly ignorant) but consult only Ephemerides, and the rules set down in their Books. And whereas we read, that he predicted an Eclipse, it must be that he had by him the Observations of other Eclipses made by others, and especially the *Egyptians*, with whom he had some Conversation: but this argueth no more than that the business of the Ancients was chiefly to understand the motions of the Sun and Moon, in order to their Prognostication of Eclipses; and that they had investigated the motions of the other Planets, there remains no memorial at all, I add, that what *Aristotle* saith of

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the imputation of this Prediction to *Thales*, in respect of his great sagacity and wisedom; ought so to be understood, as though the narration it self were utterly false, yet such was the fame of the mans wisedom, that he deserved to have it beleeved of him. I my self have known a man, upon whom many notable predictions were fathered, of which indeed he never so much as dream't; and this only because of the great skil he was thought to have in Astronomy, and that men would not admitt him to lie poring all the Year long upon the Stars, to no purpose. And though He did solemnly disavow that he had ever predicted any such thing, yet that did the more confirm and encrease the common report of his supposed Divinations, as if he declined the matter only to avoid envy; so greedy of rumors and novelties are the Vulgar, and so industrious in forging and beleeving fopperies. But of *Thales* I have said enough.

As for their Plea, *that when Events disprove their predictions, the fault is not of the Art it self, but of the Artists*: this is a subterfuge, and so poor a one, as that it betrayeth the vanity and imposture of the very Art. For they have patched up an Art of so many, and so various things, as that whatsoever the Event be, they have still some rule or other to shew, according to which the Event observed may be thought to have come to pass. And grant that the contrary had happned; then they have another rule in readiness, according to which that fell out. And hereupon (forsooth) they become admirable, when after a thing is come to pass, they tell you how it came so to pass; but before the Event, nothing is safe, nor can they more certainly divine that a thing will come to pass, than that the quite contrary will

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come to paſs. And *O* wonderfull! If when they have divined poſitively, the thing predicted doth not enſue accordingly; they excuſe themſelves, and ſay that they miſtook in their Calculations, and had a reſpect to one thing, when they ought to have had regard to another. And do not you think they would have run to the ſame excuſe, in caſe they had predicted the quite contrary, and that nevertheleſs had fallen out otherwiſe than they had predicted? Wherefore, to ſpeake the truth, *the Artiſts* deſerve to be condemned for their eaſy credulity, and implicite embracing the dictates of their Art, as if they were ſacred and oraculous: and *Art* it ſelf to be exploded, in that it is compoſed of ſuch ambiguous and uncertain Placits, as ſeem rather to have been choſen by a Lottery, or caſting of Dice, than by judgement and Obſervation.

But nevertheleſs, it was diſcreetly done of ſome of them (for I do not find them All to have ſo much piety in them) *to exempt the Stars from the juriſdiction of Fate, and to ſuppoſe them under the gouerment only of God*, who made them: and yet when they pretend this for an excuſe and ſupport of a moſt vain and indeed prophane Art; I dare not ſay, they have done either diſcreetly or piouſly. For they make as if they were certain, that ſuch an Effect would inevitably enſue, as they have foretold; unleſs God by ſome ſpecial reſolve of his providence is pleaſed to avert it: as if it were better, that God ſhould be ſuppoſed to pervert the General order of Cauſes and Effects, that his infinite wiſedom ordained and inſtituted from all Eternity; than that their fooliſh Aphoriſmes ſhould be ſuſpected of uncertainty and deceipt: and as if it were more reaſonable

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to recurr to a miracle, than to confess the fallability of their rules. And certainly, if any man can think this refuge of theirs to be considerable; we not despair to perswade him, that there can be no dream so wild and absurd, that is not capable of defence from the same allegation.

Again, I cannot but allow them to be somwhat Modest, when they confess *their Art to be only Conjectural*: and yet they may be accused of great Arrogance, when they boast it to be of equal certainty with the Arts of Physick, Rhetorick, and Navigation. For in these, Human prudence and industry so act their parts, as that the proposed and desired End doth for the most part follow thereupon; and when it doth so follow, the Cause is not immanifest: But in Astrology meer *Chance* plays the whole game; and the Event fore-told doth seldom or never follow; and when it doth follow, the Cause is not altogether obscure and uncertain, and every man may give as good a Cause among sublunaries for that Effect, as Astrologers do from the Stars; and so Astrology is not so much a true Art, as a meer Lottery, or Guessing at randome. Nor am I in saying this, *injurious to those noble Creatures, the Stars*, whose true and genuine virtues whatsoever they bee, I most willingly allow them; but it is injurious to them, to dishonour them with the imputation of such power and efficacy, as is incompetent to them, and to make them many times the instruments not only to Mens ruine, but even to all their vicious inclinations, and delestable villanies. Nor is it *Derogatory to the Divine wisedom, which maketh nothing in vain, and may be conceived to have had some respect unto Man, when it made the host*

host of Heaven: but it is derogatory thereto, to imagine God to have an ey to those ridiculous purposes and ends, that men many times fooliſhly propoſe to themſelves, and ſo to preſume of the certain knowledge of Human Events, as if they had pried into the ſecret Councells of Providence Divine. We deny not, but *God hath endowed the Stars*, as all the reſt of his Creatures, *with ſome certain Virtues*; but we queſtion, whether Aſtrologers know what thoſe Virtues are; and whether the Faculties, which they aſcribe to the Stars, be the ſame that God gave them, or others meerly imaginary. Nor do we deny, that *God gave Man Sagacity or wiſedom of Mind, in order to his conjecture, what may be beneficial, and what hurtfull to him in the Future*; but we deny, that this Sagacity is any other but the chiefeſt part of Moral prudence, or that we ought to conceive it to conſiſt only in the skill of Aſtrology, as they will have it. As if when Men ſtood in doubt, what would be the Event of ſuch or ſuch an affair, they ought not to conſider the Cauſes, Inſtruments, Circumſtances, and probabilities of what they deſigne, and ſo to proceed to action, or deſiſt accordingly: but only to have recourſe to the papers of Aſtrologers, and there to enquire, whether or no, and how their enterpriſe ſhould ſucceed. Or as if Aſtrologers, being to Sow their fields with this or that ſort of grain, would not rather take advice for the moſt opportune ſeaſon, from the experienced Plow-man, than from their *Almanſors*; and preferr the honeſt Sagacity of the clouted ſhoe, to that of their uncertain Aſtrology.

But they tell us, that it is *madneſs to referr to meer Chance, fair Weather, Rain, Plenty, Scarcity, and the like*

like Effects; as if they had not their proper Causes in Nature, or happened not by the disposition of Providence Divine. This you'l say, is much; and yet to say, that those things happen by Chance, in respect of Mans ignorance, and of the prevision of Astrologers, I hope is no madness at all; since it amounts to no more than this, that Man doth not understand their particular Causes, nor their Connexion with the Effects; and therefore that it cannot be foreknown, from whence or when they will evene, and that it is by chance that Men foretell that they will, and when they will evene, since the truth is concealed no less from him, who doth adventure to predict them, than from him who doth not; nor after those Events have, or have not happned, at the time prefixed, can he who predicted them glory that he did it upon any certain science, or he who did not predict them say that he forbore upon the score of his skill in Divination. And hence is it, that he whose prediction comes to be fulfilled by the Event, may (indeed) be accounted the Happier, or more Lucky-man in his conjecture; but not a jot the more skilfull or Knowing, for it. This I speak only of Astrologers; because Mariners, Plowmen, and Shepheards, and others may, from the paleness, or redness of the Moon, from *Halo's*, *Paraselen's*, *Rain-bowes*, and the like *Meteorological* Signes, probably conjecture what weather there will be either the same day, or the next following, by reason of the familiar connexion of such Events to such Causes: but our Astrologers, who glory that they are able to predict all sorts of weather on each Day of the Year; and that not only many hours, but many Dayes, Weeks, Moneths, Years, and Ages before hand, can predict no such thing,

because

because there is not the like familiar and manifest connexion betwixt the Causes and Events. Nor can they object, that their Calculations are very laborious and difficult; for this when all is done, is nothing but with great labour and pains to make a Calculation from some intricate game on the Dice. For allow that fair weather shall succeed upon such or such particular chance of the Dice; and foul weather upon another; and wind upon another: and then make your predictions of each according to the chances, and you shall find the business succeed with as much certainty, as if you raised your predictions from the Aphorismes and Calculations of Astrologers. Nor is this a wonder, since I have heard of some Almanak-makers, who were famous for their Weather-wisedome, and yet they never used other art to make them by, than the Chances of a Die.

But they confidently demand, *whether there be in nature any Cause, to which the changes of Weather ought in probability to be referred, except only the Heavens?* Whereas it is easily Answered, that the Heavens indeed (or rather the Stars, and chiefly the Sun) are the General Causes of most of the mutations in the Air; and yet besides them, there are other special and principal Causes among inferior bodies, to which it is to be referred, that those mutations happen in this or that place, in this or that time, and in this or that manner, rather then otherwise; and not to the Heavens, which without them could not Cause any Effect or change at all: and that by the nature and activity of these inferior Causes it is that the Stars do attemper their influence, and accommodate their action. This considered, They do ill to affirm, that *all sublunary Agents are no more but*

meerly

meerly the inſtruments of Superlunary; for in truth they have ſpecial Virtues of their own, ſuch as are incompetent to meer Inſtruments; and it is they, that rather make uſe of the virtues of the Stars, as their inſtruments. Again, there are ſome certain Effects, to which no man can ſay the Heavens do much conduce; ſuch as the ſuddain eruptions of Flames and Fire, and Vapours cauſed by them from ſubterraneous Waters; yea Metals themſelves, which though ſome have ſuppoſed to be generated in the bowels of the Earth, by the ſpecial energy of the Sun; yet none have ever given an account of the true reaſon, or manner of that Generation; nor is it indeed conceivable how. True it is indeed, that the warmth of the Sun doth cheriſh the body of the Earth, and ſo promote the fertility of the ſeeds therein contained; but yet an External cheriſhing Cauſe doth not exclude internal and more proper Cauſes from executing their particular faculties. As for the Moon and the other Planets; if they may be admitted to act any thing upon the Earth, by the ſame reaſon the Earth may be conceived to re-act upon them: nor can the Earth be more their Inſtrument, then they the Earths. The parts of the World mutually contribute their operations and aſſiſtance each to other; foraſmuch as every part hath its peculiar virtues, and in a ſpecial manner diſplayeth the ſame by its actions. I add, that it hath been granted, that the Sun and Moon have their operations upon inferior bodies; and that they produce ſuch Effects, as may be fore-known, and fore-told: but not that the prenotion and prediction of thoſe Effects do belong more to Aſtrologers, than to the common People; ſince no man is ignorant, that the Sun (for inſtance) doth produce heat

heat and ſerenity, more frequently than foul weather, in the Summer. It hath been granted likewiſe, that other ſydereal bodies, and chiefly the Planets have ſome influence and activity upon the Earth, in proportion to their ſlender light; but what the ſpecial activity of each Planet or Star in particular is, Aſtrologers are as much ignorant of, as the moſt illiterate Clown in the World. For as when a room is enlightned by a Flame, from which many ſmal ſparks iſſue forth, no man can diſcern the particular light, which ariſeth from each particular ſpark, the Air being promiſcuouſly illumined by them all: ſo the Sun, Moon, and Stars acting promiſcuouſly upon the Earth, by their ſeveral influences blended or confuſed together; it is impoſſible for any man to diſtinguiſh their ſeveral activities. But you'l ſay, *are the virtues of the Stars to be meaſured by the Greatneſs or ſmalneſs of their particular Lights?* And why not I pray? Will you have it to be meaſured by that of their Diametres, or of their Diſcuſes? If ſo, though we ſhould allow that each of the Fixt Stars is not leſs potent in it ſelf, then either the Sun, or Moon, or any other of the Planets; muſt you not yet confeſs, that the Diſtance which doth diminiſh the light, and diſcuſs aſwell of the Fixt, as of the Erratique Stars, muſt in the ſame proportion diminiſh alſo their activity; ſo that the virtue of each Fixt Star, compared to the virtue of the Sun, and that of each Planet compared to that of the Moon, can be no more than the light of the one is to the light of the other, or the Diſcuſs of one to the Diſcuſs of the other. And this ſeems much more reaſonable, than what Aſtrologers ſuppoſe, *viz.* that the virtues aſcribed to the Planets are equal, if not ſuperior to thoſe

of the Sun and Moon. But (say they again) *whence come's that great variety of sublunary Effects, if not from the various positions, and various influences of the Stars?* Why, I have already declared, that the variety of Effects among sublunaries ariseth from the variety of Causes among sublunaries, as they are variously compared either among themselves, or with others. To Day there arise vapours from this part of the Earth, which elevated into the Air become condensed into Clouds, and so fall down again in showers. In the mean time the matter of them is exhausted, or the heat by which they were evaporated groweth less at the same part of the Earth. And albeit by the continual action of some patts of the Earth upon others, the like matter be to be congested upon the same place, and new heat to succeed; yet that will not happen precisely on the same day the next Year, but sooner or later; and therefore it is no wonder, if it doth not prove wet weather the next Year, upon the same dayes, that it is wet weather this Year. And what I say of wet and dry Weather, may be applied also to all other changes of the Air; since by the same reason the matter of Winds Hot or Cold, as also of Thunder, Hail, Snow, and the like, is not prepared in a readiness in the same parts or places of the Earth, at the same times one Year, that they were another. Which one would think to be a more probable Cause of the variety of weather, both as to times and places, than that imaginary variety of Astral influences, which Astrologers so much cry up.

If this be so (say Astrologers) then these Mutations cannot be prenoted or predicted, by any rules of Art. I confess they cannot, especially long before; for otherwise

wiſe there are thoſe Signes, by which I allow that we may fore-ſee and fore-tell great changes of weather, when they are neer at hand. What then, *Muſt Aſtrology, noble and divine Aſtrology be vain and uſeleſs, and be able to make no probable Conjectures at all concerning the preciſe times of theſe Changes?* Yea truly, I think ſo; nor need I ſay more to juſtify that my opinion, than what I have ſaid already in this Chapter. But, *Were thoſe Laws made in vain, which allow of and tollerate the profeſſion of Aſtrology in thoſe matters, that concern Agriculture, Medicine, and Navigation?* For thoſe Laws, I conceive they are to be lookt upon, as many others, which provide for the tolleration of leſſer Evils, in order to the prevention of Greater: For becauſe the Mind of Man, being alwayes greedy of knowing things to come, is eaſily carried away with thoſe ſplendid perſwaſions, that Aſtrologers have contrived to allure and inveigle it to a beleif of their Art; therefore that they might avert mens minds from a too curious and ſollicitous inveſtigation of future Contingents, ſuch as the Arbitrary actions of men, fortuitous Events, dangers, calamities, the day and manner of death, and the like; from the prediction of which mens private lives, and the publike peace are commonly diſturbed; therefore (I ſay) was it, that the wiſe Law-makers, prohibiting this Fortune-telling part of Aſtrology, permitted the uſe of the other concerning Weather-conjectures, as that which might ſet bounds to, and in ſome ſort humour mans Curioſity, and occaſion leſs of diſturbance both in private, and publike. And this Licence might in the mean time ſeem to the people to be the more reaſonable and beneficial, while it carried the pretext of ſome true obſervati-

ons of the Rising and Setting of the Stars, in causing Winds or Rains; of the Moon in the full, or wane, encreasing, or decreasing her light; for the most advantagious sowing of Seeds, Setting, Grafting, removing of Plants and Trees, letting of Blood, Purging, Venery, Baths, and the like; of Tides of the Sea; of the pale Moon commonly preceding Rain, the red winds, the white fair weather, and the like Signes: which though they do not belong to Judicial Astrology, are yet commonly referred to it, partly through the ignorance of the Multitude, but mostly through the cunning and arrogance of Astrologers, that so they might acquire the greater credit to their profession. And hereupon we may see some *Physicians*, who pretending to have more profound knowledge in Celestial matters, than is usually expected from others of the same profession; think to acquire the reputation of Transcendent Artists, by giving out, that they will not undertake the cure of any sick person, especially of great quality or Condition, unless they have first made solemne inspection into his Nativity-scheam, and erected another Scheam for the Year past, another for the very instant of his falling ill, and others for the times wherein each Symptome first invaded him: when yet (in troth) either they do no such thing at all, or if they do, it is to no more purpose, than if Themselves should dream that he would live or dy; and all this is but a knavish trick, to make men beleeve they are much wiser, than really they are; and the while they underhand consider the same prescrips and Aphorisms of Principal Physicians that the more modest, more honest, and more learned Practitioners of that Art, inform and guide their judgements by. Again what

wonder

wonder is it, if the Authors of those Laws made in favour of Astrologers, being wholly taken up with matters of more importance to the state, and perhaps somwhat touched with the infection of these cunning Impostors, aswell as the rest of the people; would not wholly interdict the profession of that pretended skill, to which as men, they did not deny their assent, at least in part? Nevertheless, it was contrary to the intention of those Law-makers, that Astrologers should (as they do) wrest that Tolleration of only a part, to the justification of the whole of Astrology. For by what reason can they come to know the individual Complexion of a sick man, by looking upon the Stars or Ephemerides; how can they know the time, vehemence, duration, period of his sickness; or that the same will be short, or long, mortal or not mortal, and all other things, that are expressly forbidden by those Laws? In a word, if it be fit for any man to conclude the verity of Astrology, from this Tolleration of it: certainly, it is much more fit for us to conclude the Falsity and Imposture of it, from the frequent renewing of those Laws made against it.

And thus much in Confutation of that part of Astrology, which concerneth the Prediction of Changes of Weather.

Chap. XIV.

The Genethliacal *part of Astrology examined, and exploded.*

It remains, that we now survey that other part of Astrology, called the *Genethliacal*, or which, from

the inſpection of the Genitures, or Nativity Themes, or (as they are Vulgarly called) Scheams of men, doth inſtitute Predictions of all the remarkable Events that befall them, in their whole lives. For though the moſt part of what hath been delivered by us in the precedent Chapters, doth in ſome ſort relate aſwell to this Latter, as to the Former part, and ſo may eaſily be accommodated unto it; yet there are ſome things peculiar hereto, which require a peculiar conſideration.

In the Firſt place, we are to remark, that that man doth make but ill proviſion for the peace and quiet of his thoughts, who doth but lend an eare to Aſtrological predictions, though he fix not his mind upon them. For though they are but vain, and a man doth ſtrive to confirm himſelf in the opinion, that they are meer fopperies; yet in reſpect of the common perſwaſion, that there is ſomthing in them, he ſhall find himſelf very prone to give ſome credit to them, and ſo give ſome occaſion of diſquiet or other evil to himſelf. For if the Aſtrologer ſhall have predicted his death, inſtantly the thought thereof enters his mind, cauſeth a troubleſome apprehenſion therein, and makes him diſcontented: and if any light diſeaſe chance to intervene, the ſame is augmented by the melancholy reſentment and diſquiet of mind within him, and ſo puts him really in danger of death, which otherwiſe he had no reaſon to fear, from the nature of his diſeaſe. If any great miſhap, or infortune be fore-told him; that prediction alſo vexeth his mind, and is often the cauſe, that he flieth to ſuch precautions to ſecure him for the infortune threatned, as really prove the means to bring the ſame, or as bad upon him, which otherwiſe would not have befallen him. If he hath been

been promiſed either long Life, or felicity of fortune; then either he raſhly expoſeth himſelf to ſuch dangers, as ſhorten his Life; or neglecteth that induſtry and prudence, which might have made his fortune proſperous indeed, but being omitted, prove the occaſion of his infelicity, and miſery in the end. For the proof of this, we have many ſtories both Ancient and recent that teſtify, that thoſe men have generally been moſt unhappy, who confided in the Aſtrologers promiſing them very great happineſs: and of theſe we ſhall mention ſome hereafter. In the mean time, accept this admonition; *that nothing is ſafer, then ſtrictly to follow the dictates and rules of Prudence; and to live, in reſpect of ones ſelf, honeſtly; in reſpect of others, juſtly: and for the reſt, to commit all to Providence Divine, and to be prepared for all encounters of Fortune.* The advice of *Horace*, in this caſe, is oraculous.

Tu ne quæſieris, ſcire nefas, quem mihi, quem tibi
Finem Dij dederint, Leuconoe *i nec Babylonios*
Tentaris numeros, ut melius quicquid erit pati,
Seu plureis hyemeis, ſeu tribuit Jupiter ultiman. &c.

1. Carmin. *Ode* 11

Enquire not thou, Leuconoe, *what End*
The Gods at length to me, or thee intend:
Conſult not vain Aſtrology, *to prepare*
For future Evils, whatſoever they are.
Whether more Years, or not, remain behind;
Be wiſe in preſent, to thy ſelf be Kind.

By this means, if Good fortune comes, you reliſh it

the more sweetly; if bad, you bear it more easily; and this benefit we are sure of, that if we must be miserable, yet we shall not be so before our time. For (they are the words of *Cicero, in 2. de Divination.*) "How unhappy a life had *Priamus* lived, if he had fore-known in his youth, what tragical Events were to befall him in his old age? And that we may leave Fables, do you think it could have been beneficial to *Marcus Crassus*, when he florished in wealth, and all kinds of prosperity, to have fore-known, that his beloved son *Pompey* should be slain, his Army destroyed, and himself perish in ignominy, disgrace and want, on the other side of *Euphrates*? Do you think, that *Pompey* could have taken joy in his three Consulships, in his three Magnificent tryumphs, in his glory of high Atchievements and admirable felicities; if he had foreknown, that after all he should be killed in exile and obscurity in *Egypt*, after the less of his numerous Army; and after his death suffer such horrid things, which I cannot speak of without tears? &c.

Nor can Astrologers excuse themselves by saying, that *such unhappy misfortunes Presignified by the starrs; and being fore-known, may be avoided.* For, it is plain, that if they be avoided, they were not presignified: but rather the avoidance of them, which was really to ensue, ought rather to have been presignified. And, if we saw, that Astrologers themselves did once avoid those diseases, and other evil accidents, which they pretend are presignified to them in particular: then perchance they might challenge some belief at our hands: but, since they cannot secure themselves with all their caution, as being ignorant of those presignifications made to them: why,

should

should they think to provide for the safety of others, when reason requires they should be more skilfull and fore-sighted in their owne Cases, than in those of others? But, we must reserve the full refutation of this false pretence till a better opportunity; being obliged first to demonstrate the vanity of the Art, from the examination of its very Principles.

They affirm, *First*, that *all the Good or evil Accidents of a mans life, do depend upon that very moment of time, in which he issueth from his Mothers womb.* For, they will have, that the sideral bodies, and principally the seven Planets, in what part soever of the Heavens they are at that instant, when an Infant is born, do so act and club their rayes together upon him, as that they impress upon him a necessity (nor more nor less) of living in such a condition; of dying at such a time, and in such a manner; of marrying such a person, at such a time; of suffering Ship-wrack upon such a day; of receiving a wound in such a place of his body, on such a day; of being imprisoned, such a day; of being overthrown at Law, such a day; of falling sick, such a day: and so of all other Accidents in his whole life. As if any man of sound judgment could regard the Heavens, and behold those seven wandring Starrs; and yet conceive in his mind, that they should make any impression so manyfold, so particular, inevitable and certain. Indeed, if the Planets applied themselves to conspire the fortune of only one Infant, at a time; then the business would be less admirable, less incredible: but since at one and the same instant of time, millions of Infants enter upon the stage of life, in several places of the Earth; can any man understand that the same seven Planets can so act upon every

every one of them, as to prescribe with equal distinction precisenes, and certitude, all that shall befall them from the moment of their births, to that of their deaths? especially since those Accidents are innumerable, and incomprehensibly various? Ought they not to cause the same Effects in all and every of them that are born of all kinds, and Species of Animals; for which though there be no perticular Astrology composed, yet that hinders not, but they should have their fates consigned to them by the Heavens, as well as the rest? Go on therefore, and conceive, if you can, how it should come about, that seven Planets, which immit but seven sorts of rayes or influences, should be able so to complicate and temper their rayes, as to make them suffice, to so great and incomprehensible a variety of Births, of Accidents. *Again*, if they allowed the Planets a longer time, a whole day, nay but an hour, for their fatal operations; the wonder would be somwhat diminished: but, that they should conspire destine, and effect their impressions, and conclude all effects, in only one short moment; this certainly is above human capacity. Who likewise can conceive, that the Planets are of power to destine so many things in that one moment, and yet have no power to destine any one thing, in so many Myriads of moments following? Further, did they hold it necessary for the Planets, at the moment of the Infants Nativity, to be all above the Horizon; then also the supposition might seem more tollerable: but to make their virtues and efficacy all one, whether they be above or under the the Earth; this is most intollerable. For, since in the night time we feel no virtue of the Sun, but what remains diffused through the Air, the day before; be-

cause

cauſe his beams cannot pierce through the body of the Earth: is there any reaſon we ſhould beleeve that either the Sun, or any other of the Planets, when they are depreſſed under the Earth, can ſo tranſmit their virtues upon an Infant entring the World, as to deſtine all things belonging to him as effectually as if they were above the Earth, and in a poſture convenient for the direct tranſmiſſion of their rayes upon the ſubject on which they are to operate? The ſame alſo may be ſaid of the virtue of thoſe Planets which at that time are covered by the Sun or Moon. Laſtly, If they would allow that the rayes of the Planets ſhould be ſo received by the tender Infant, as to operate according to his conſtitution derived from his Parents, and ſo to be varied to the production of various and ſometimes contrary effects; then they might more juſtly expect our aſſent: but to make the Planets to do all things, to ſubject both a ſickly and un-ſound Infant, and a luſty and ſtrong one, if born at the ſame inſtant, and in the ſame City, to one and the ſame influence, and the ſame effects; Is this to be endured by reaſon? Nor can you think that they are able to allow any thing of this kind by diſtinguiſhing; for if they ſhould but ſay, that *the influence of the Planets were only general; or that the leaſt power of Concurrence or oppoſition were to be aſcribed to the Complexion of the Infant:* then Farewell their whole Art. For, the perſumed Certainty thereof doth ſo depend upon the Starrs; as that it muſt be wholly deſtroyed, in caſe any reſpect be had of the individual Conſtitution of the Patient, as a ſpecial and determining Cauſe, which for the moſt part is not underſtood, and which is ſubject to infinite variety. And you well preceive, that

Aſtrologers

Astrologers require only two things, *viz.* The time of the Nativity, and the Altitude of the Pole, or Latitude of the Place: and from these two alone, they undertake to predict the Infants Fate most certainly, most punctually. And perhaps it might be granted, that at the time when one is born, the same doth befall him, that doth when he issueth forth from the place, in which he was cherished by a special heat, into the cold Air, or the Air affected with any other degree of warmth; as we see doth happen to a Red-hot Iron, when it is taken out of the Fire, and Plunged into cold water: but when it shall be also granted, that the external Air, affected with the Rayes of the Stars, is available to the changing of his temperament, and to cause that his life should be longer, or shorter; yet nothing can be more like a dream, yea more vaine then a dream, then that therefore it is determinable, how long precisely to an hour that Infant shall live, since according to the care that is afterwards taken of the Child, his life shall be longer or shorter, and more or less subject to infirmities; or what adventures of prosperous of adverse fortune shall thenceforth befall him; since those depend upon such future occasions, as have no relation at all with the condition of his Birth. Let a man but seriously consider with himselfe, how many there are, and have been in the world, with whom he hath had to doe in some affaire or other, either directly or indirectly, from his Childhood to this present day, in order to his dispatch of several businesses: that he might take this or that Iourney; acquire this or that Honour or Dignity; heap up this or that mass of wealth; sustain this or that dishonour, or loss; and so run over the most considerable Encounters of his life: then

then let him consider, whether those so many men of different Ages, Complexions, Humours, Conditions, Nations, Countries, (without all which living at such times and in such places, and meeting with him upon such occasions, he could not have effected such designes, or met with such Events) had any relation at all to his Nativity. Let him, I say, consider that, when they could not but live at such a time, in such a place, meet him, and be willing to do these or these things for, or against him; unless because others lived before them, are dead, and did this or that for them, and so of the rest, since the Fates of those men also depended upon others that went before them from Age to Age upwards, to the beginning of the World; so that from thence forward all the successions of men, and all the series of affaires to this present day are to be unravelled; for if all things had not been so as they were, neither had those men lived, with whom he hath had to do, nor those Events been, which have befallen him. Nor can our Astrologers evade this necessity, by saying, *that the Planets do not designe particularly, and singularly, what Good or Evill, and from whom, and when, and where a Man shall receive it:* for since the rayes are singular, by which the Planets designe any one accident, it is necessary that the definition be of a singular Event; nor can the Event be singular, unless from the singular circumstances of Person, Place, Time, and manner. And manifest it is, that other Events, then what are really to come, cannot be defined; nor can there be otherwise terms of singular actions: that I may not take notice, how Astrologers boast the certainty of their Predictions chiefly in respect of circumstance of Time, which is most singularly, and in respect of which such

ſuch an Event cannot happen to ſuch a Perſon, unleſs that Perſon be at that time, in ſuch a place in ſuch company, upon ſuch an occaſion. That I may likewiſe omitt, that Aſtrology muſt be confeſſed moſt vain and uſeleſs, unleſs it be able to premoniſh men of ſingular Events, together with the Perſons, occaſions, and other circumſtances of them: for otherwiſe no man can know when, how, or from whom to expect benefit, or detriment; or what he muſt do, to meet his good promiſed; or decline his Evil threatned.

Chap. XV.

The Moment of an Infants Nativity, uncertain.

To perſue the Doctrine of Aſtrologers, touching this Omnipotent *Moment* of an Infants Nativity; let us obſerve how ſtrict and punctual they are in the inveſtigation of it; and this to the end, that they may exactly know, what point of the *Ecliptick* aſcended at that time above the *Finitor*, and that being found out, to erect a Scheam of the poſition of the Heavens at the ſame: and this done, according to the Planets being in ſuch or ſuch Houſes they proceed to give judgement of the future accidents of the Infant. And indeed, it is not without good cauſe, that they thus require ſo exact a knowledge of that punctilio of time; for ſince they direct the ſame to the determination of the time of life, (as we ſhall ſee more fully anon) if they miſs of it but one half hour, they muſt miſs at leaſt ſeven or eight Years in their definition of the time of life.

Here

Here I might object, how difficult it is to deſigne the very moment of a Childs Nativity: ſince no Child enters into the World in one and the ſame moment, but uſually ſtayeth many moments in the Birth: and if they take the laſt moment, or that wherein the Childs Feet come away from the Mother, then muſt the Head have received its fate before the Feet; if the firſt moment, or that in which the Head begins to come forth, then the Heart, Liver, Kidneys, and all the reſt of the body remaining yet in the Mothers Womb, cannot obtain the ſame deſtinie with the Head: and if the middle moment, or that in which the trunck or middle of the Body comes forth of the Womb, then one extream of the Body hath already received its fatal influence, and the other not. If you ſay, that the influence is immitted at that inſtant, in which the infant firſt moves his Lungs, or Breathes (as *Cardan* will have it, *in lib. 3. quadrip. cap* 2.) then you beg the queſtion, and we may as juſtly fix upon the moment of the ſeparation of the Infant from the After-birth, or the cutting of his Navel-ſtring. Again, you will not be able to tell us, what a mouthfull of air drawn into the Lungs can do, as to the diſpoſing the whole body to receive the impreſſion of the whole Series of Fates, that is then contexed. Beſides, what would *Cardan* ſay, if he heard Phyſicians prove by invincible reaſons, and frequent Experiments, that the Infant doth reſpire in the Mothers Womb, ſome moneths before its Birth?

I might again object, that it ſeems incredible, that when Twins are born (and they are uſually born immediately one after the other) the influence of the Stars ſhould be ſo ſuddainly changed, as that the Deſtiny of one

one should be not only different, but perhaps quite contrary to that of the other. If it be answered, *that in respect of the great swiftness of the Heavens motion, the position of them must be very much changed in two or three moments, and consequently the influence as much varied*: which *Nigidus* was wont to explain by the turning round of a Potters wheel: then St. *Augustine* (*Reply 5. de Civitat. Dei. cap.* 3.) that this Fiction will be more fragile; then the earthen Vessels made by the turnning of that Wheel, will serve our turn. As if Astrologers could ever observe all the differences of the positions of the Heavens; and so all the variety of impressions or effects hapning betwixt two moments, so neerly succeeding each other; when the Celestial motion, though extremly rapid in it self, must yet be very slow, in respect of mans observation of it; nor doth it vary the position of the Heavens, but in some sensible space of time, as performing one compleat round only in 24. hours, otherwise than a Potters Wheel, which is turned round in an imperceptible space of time: so that there can be no proportion betwixt the arch of the Heavens, in which the positions of two immediately successive moments differ, and the arch of a Wheel, in which two continent impulses differ each from other, if either of the Arches be compared to a convenient Circle.

But waving these difficulties, I come to demand, How Astrologers can attain to any certainty not only of the almost insensible intervalls of time, but even of half an hour over or under the true moment of an Infants Nativity? For sometimes they cannot bring their Conjectures neer the true time, by a whole day; some times by half a day, either the nightly half, or the dayly, either

aforenoon

aforenoon, or afternoon; and sometimes they pitch upon the most likely hour. I speak of them who account by common Clocks; and to trust to them for preciteness, is most uncertain, as the Common Proverb teacheth us; since of twenty of them in one Town scarce two agree together, and not one usually goes right. It would be insufferably tedious to reckon up all the various causes of Error of out Clocks, and Watches; and as for Sun dyals and Hour-glasses, of either Sand or Water, they are disliked by even *Ptolomie* himself, who concluded it impossible to attain the exactness of time otherwise than by the *Astrolabe*. Now for that, pray of a thousand Nativities cast by Astrologers, can you instance any one, at the very moment whereof He that took it, stood ready with an *Astrolabe* in his hand to compute the hour exactly? And if he did stand ready, what if the weather were then dark and cloudy, so that neither Sun, Moon, nor Stars were to be seen? What if the true motion of the Sun were not yet known, nor the true places of the Planets, as it is now manifest they were not known before this our Age? And yet there remains somwhat to be amended therein. What if the true Altitude of the Pole be not yet found out, as it is not, but in very few places? What if men are not certain of the Longitude of the Place, or difference of Meridians; as there is reason to doubt they are not? What if there be not sufficient care had of the Refractions; and it is well known, that before *Tycho* no Man considered them? What if the *Astrolabe* be too smal, or not exactly framed, and Figured; or not made use of with care and preciseness, than which nothing is more ordinary? What if there be an Error in any of those many

punctilio's requiſite to an exact Obſervation; as a thouſand to one but there will be ſome? What can be ſaid of the rudeneſs of the Old *Chaldean Obſervations*, upon which as upon the Principles and Fundamentals the whole Art is founded; for (as *Sextus Empiricus*, *lib. adverſ. Aſtrologos*, tells us "When they were to "obſerve the time of an Infants Nativity, one *Chalde-* "*an* ſate watching in the top of an hill, or other emi- "nent place, not far from the groaning Chamber, and "attended to the Stars; and another remained below "with the Woman in travail to give the ſigne, by ring- "ing a Kettle or Pan, at the inſtant of her delivery; "which the other taking, obſerved the Signe of the "Zodiack then Riſing above the Horizon; and accord- "ingly they gave judgement of the Infants Fortune: and "this if the birth happened in the Night; but if in the "Day, then he that ſate upon the high place, obſerved "only the motion of the Sun. Now I pray, what a groſs and imperfect way of taking the moment of the Nativity was this? For to omit other conſiderations, what if the Infant was born in a great City, or other place far from a Hill? What if the Air were Cloudy and Dark? What if no Star of thoſe in the Signifer, or ſpace of the Zodiack (as there are more Star-leſs, than Starry places therein) did ariſe at the time of the Signe given? What if the brightneſs of Morning, or Twilight obſcured the Stars? Beſides, it is well known, that They regarded not the degrees, or minutes of the Signes; but thought it ſufficient to mark the Signe it ſelf then Riſing. And can you then think their Obſervations to have been exact? Sure I am, they were ſo rude and uncertain, as that they never could by them attain

attain to the prediction of any one Eclipſe of the Sun, ſo as to predetermine the time of it; as *Diodorus* (*lib.* 2.) reporteth. This conſidered, we may apply that of *Manilius* (*lib.* 3.) to them;

Nec me Vulgata rationis preterit ordo,
Qua binas tribuit ſignis ſurgentibus horas.

For, theſe were the men, who thought that the right and Oblique Aſcendent Signes of the Zodiack did ariſe in equal portions of the Equinoctial; and ſo that it was lawfull to progreſs, or regreſs to the point riſing, from the hour of the Nativity given; and ſuppoſed place of the Sun, allowing to each ſigne two hours; though ſome will have more, ſome leſs. Theſe alſo were they, who of all the Aſpects admitted none to be effectual at a Nativity, but only the Diametral, Trine, and Quartile; and never ſo much as named the Sextile, or any of the Reſt; aſcribing moreover to the Diametral, or two oppoſite ſignes, this propriety, that all ſuch as were born in ſuch an Aſpect, ſhould have oppoſite Fates Decreed for them; as *Geminus* (*Cap.* 1.) remembreth. Now, Conſider with your ſelf, how ſolid and congruous principles, or fundamental rules theſe Chaldeans laid down, for ſucceeding Aſtrologers to build upon: and how certain an Art that muſt be, which hath no other foundation, no other ſupport, but thoſe.

To prevent theſe our Objections, They *Anſwer*; that when the Artiſt is not fully certain of the time of the Nativity to a moment, he may inveſtigate it either of theſe three wayes.

The *Firſt* they call *Trutina Hermetis*, the Scales of *Hermes*; becauſe ſuppoſed to have been derived from

that thrice-Great Man: which *Ptolomie* (*in Centiloquio*) affirmeth in these words; *In quo signo luna fuerit tempore conceptus; ipsum, aut ejus oppositum fac Horoscopum in Partu*; therefore examining the time, in which the Infant ought, according to Nature, to remain in the womb; from the time of his Conception, they compute and conclude upon the moment, wherein he ought to have been born. But, I beseech you, do they not in this seek an obscure thing by a more obscure? For, though they are wholly ignorant of the moment of the Conception, yet they institute their divination of the moment of the Nativity from thence. But, they collect the one from the other; as if there were any more pleasant begging of a Principle to be thought upon; or as if there could be a greater certainty of the Consequent, than there is of the Antecedent? And they multiply their rules; but observe, that no man hath hitherto punctually defined, how much time ought to intercede betwixt the Conception, and Birth of a Child. Besides, *Ptolomie* doth not say, that the degree, or minute, but the signe in which the moon is at the time of the Conception, should be the Horoscope of the Birth; that so the exquisite preciseness may be reduced to the latitude of two hours. And doth not this agree with the old method of the Chaldeans, newly mentioned? But, we may as easily refute, as smite at these incongruities; since manifest Experience is repugnant to that Rule of *Ptolomie*, or the *Trutina* of *Hermes*.

The *Second*, they call *Animodar*, or *Almuseli*; which is *Ptolomies* owne. For, He injoyns his Disciples, to look back upon the New, or full-Moon, immediately preceding the Nativity; and to observe what

Planet

Planet obtaineth the supreme authority in that place, wherein the Conjunction, or Opposition hapned; then to note what degree of the signe such a Planet was in, at the estimated time of the Birth; and erecting a Scheam at that time, to compare the number of that degree, with the number of the degree then Rising, and of the middle Heaven; and to which of the two it shall be nearest, as to the number of degrees, and equal number is to be constituted in that *Cardo*. But it hath been by many demonstrated, that Experience doth destroy this way also; and nothing is more manifest, than that the whole Method is Arbitrary, and a meer Fiction, or Dream; and that the time estimated may be so varied, as that the Cardines may be wholly changed; and finally every man may know, that the *Horoscope* is divers, in divers Climates, when yet according to the *Placits* of *Ptolomie*, the same ought to be taken, if two Infants be supposed born at the same time in divers Climates. We might add the uncertainty of that moment, when the New, or Full Moon hath happened; as may be inferred from what we have formerly said.

The *Last*, they call *Accidentia Nati*, Accidents after the Nativity. This is the Newest of the Three, and seems grounded upon what *Cardan* (*in* 6. *Aphorism.* 158.) saith, *Sapientis esse non solum ex Genitura eventum, sed etiam ex eventu Genituram judicare*. For, as from the Genital Scheam, by directions, by Transitions, by annual profections, they collect at what time, or times, any remarkable Accidents, befall a Man after his Nativity; so on the reverse, do they pretend to collect the precise time of the Nativity, from the times of those Accidents. But, this we shall by and by explode more

opportunely. In the mean time, obſerve, that Aſtrologers cannot make uſe of this Method, untill a good while after the Nativity, when ſome eminent Accidents have befallen the perſon propoſed. Obſerve alſo the Error of the Conſequence, in that they ſuppoſe the matter in diſpute, *viz.* that from the Nativity we may collect the times of the chiefeſt Accidents to enſue in the whole life. I paſs over other Methods, as that of *Meſſahala*, and others long ſince exploded.

Chap. XVI.

Their Method of inveſtigating the times of Perſonal Accidents: *and the* Fallacies *thereof.*

HAving fixed upon the Moment of Nativity, drawn the Scheam, and diſtributed the Planets into their ſeveral Quarters, together with the Part of Fortune, and ſomtimes alſo with one or two of the moſt eminent Fixt Stars; (Beſides the Head and Tail of the Dragon:) They teach us a Method of inveſtigating at what times all conſiderable Accidents are to befall the Perſon. And this Method is manifold, but chiefly Four-fold; *Direction*, *Revolution*, *Profection Annual*, and *Tranſition*.

The Firſt, *viz. Direction* is verſed betwixt the two points in the Zodiack, taken in the Nativity Scheam, of which one is called the *Significator*, the other the *Promiſer*; whether they be Planets, or the Rayes of Planets, or Aſpects, or Cuſp's of Houſes. For they will have, that the Significator, as if moveable, doth ſlowly progreſs to the Promiſer unmoved; (ſome term that the Promiſſor,

Promissor, which I here call the Significator; and others quite contrary: but that is not material:) so that when the Significator shall come and shake hands with the Promissor, then Oh then! shall be the performance of that Effect, which was so long before signified by the one, and promised by the other. But because they are wont to number the Advance or Progress, not in the Zodiack, but in the Equator, to which those places are referred by Circles of Declinations; hence is it, that to Direct, is nothing but to enquire the Arch of the Equator, which is interjacent betwixt the Significator and Promissor. And because they will have the Progression to amount to one Degree in a Year; five minutes in a Moneth; ten Seconds, in a Day, constantly: therefore that Arch doth easily point out, at what time, from the Nativity, the Effect sought for, will happen. But several things are Directed, respective to the variety of Effects; as the Sun, for the state of Life, and dignities; the Moon for the affections and passions of the Mind; the *Horoscope* (or first Rising point of the First House; which is also called the *Horoscope*,) for health and peregrinations; the Middle Heaven, for Friends; the Part of Fortune, for encrease or decrease of Wealth; and for the duration, or period of Life, the special Director is the *Prorogator*, *Dominus vitæ*, βιοκράτως; the *Emissor*, Ἀφέτης (in *Arabic*, *Hylech*, and somtimes *Alcochoden*) And for this, they elect either that Planet, which hath more Dignities, and fewer Debilities, in the places called *Hylegialia*, *i e.* the First, Tenth, Eleventh, Seventh, or Ninth Houses; and especially the Sun, in a Diurnal Geniture; the Moon, in a Nocturnal: or if there be no Planets in those places, then principally the *Horoscope*

it self. But the Emissor is Directed [πρὸς ἐναίρουσαν] to the Interfector, or Killer, as to the body of *Saturn*, or *Mars*, or to the Malefical beams of each, or to the disposition of the Eighth-House, &c. For those are the Destinies, from which they give judgement of the time of Death; allowing so many Years of Life, as they have numbred degrees of the Equator from the Emissor to the Interfector, and so many moneths as there are five minutes over and above, and so many dayes, as there tens of seconds, and so many hours, as there are twenty and five thirds, as may be collected from what we said even now. I omit, that the Direction is either Direct, *i. e.* to the Consequent Signes; as for the Emissor, the *Horoscope*, the Middle Heaven; or Converse, *i. e.* to the Antecedent Signes, as for the Part of Fortune, or Planet Retrograde.

The *Revolution*, is nothing else, but a new erection or constitution of the Celestial Scheam to that moment, in which the Sun, after the space of one or more Years, is revolved to the same point of the Zodiack, in which it was at the moment of the Nativity. For they will have it, that from the comparison of this Celestial Theme, or Position, with the root, or Natalitious Scheam of the Geniture, is signified what is to happen to the Person in that Year, which is begun. In particular, if the *Horoscope* of the Revolution doth respect the *Horoscope* of the Root, in a benigne aspect: then health and strength of body is signified, for that Year: if in a maligne, then sickness. If the Planets, in the Revolution, be disposed in a contrary manner, to what they were, in the Geniture; then some notable danger is portended; and the like. Among the rest, this is worthy our remembrance; that

that in the Revolution, if the Moon come to that place where *Saturn* was in the Root; then the Perſon ſhall Marry an old Withered Crone, and (in all likely-hood,) deſpiſe and cuckold her, &c.

The *Annuall Profection* is only a certain equal progreſs, in which both the Cuſps of the Houſes, and of the Planets, and other places of the Geniture are conceived to go forward under the Zodiack, by the ſpace of 30 degrees every year; ſo that in the ſpace of 12 years complete, the whole Zodiack is run thorow, and the ſame Progreſs again begun. For they regard thoſe places, to which the progreſs is made, according to this Annual Profection, in the Theme of the Root; and according as they obſerve the Aſpects betwixt them, and the place of the Root to be good, or bad, they give judgement of Felicity, or Infelicity, to happen at that time. And they deſigne both the moneths and days; becauſe, the year of Profection being given, they eaſily compute the times in which within the compaſs of that year, the Aſpects fall out. Moreover, they generally teach, what year ſhall be happy, what unhappy to the Native; as for example; the Fourth year of life muſt be unhappy, becauſe then the Horoſcope comes to the fourth Houſe, which reſpecteth the Horoſcope in a Quartile, and the midle Heaven in an oppoſite. And hence is it, that they diſpute mainly concerning *Climacterical years*, and ſhew which are Lords of the ſeventh years, called by the Grecians χρονοκρατορες, by the Arabians *Alfridary*: determining the dominion of the firſt ſeven years upon the *Moon*, the ſecond upon *Mercury*, the third upon *Venus*, and ſo conſequently, the *Moon*, beginning her ſoveraignty again

again at the eighth ſeptennarie, and that year being alwayes dangerous, in which the dominion of each *Alfridarius*, or Lord, is changed or devolved upon his immediate ſucceſſor. And this is all the great miſtery of *Climacterical* years, ſo much talked of, ſo much feared.

The *Tranſition* is when a Planet paſſeth by the places of the Geniture; ſo as the *Moon* (for example) ſometimes paſſeth by the ſame place, in which ſhe was at the time of the Nativity, ſometimes the place in which *Saturn* was ſomtimes that of the *Horoſcope*, ſomtimes the place which was *Quartile* to *Mars*, *Trine* to *Jupiter*, &c. For they will have, that ſome eminent Changes are made in theſe Tranſitions; and therefore they introduce them, that ſo they may the more preciſely define the times of Accidents. For thinking themſelves ſure only of the Year, or Moneth, wherein any Effect, good or bad, is promiſed, by the Direction; they conſider the dayes, in which the good or bad *Tranſitions* happen, and caſt the Events to come, upon the moſt potent of them.

And now you have heard all theſe big words, and brave ſuppoſitions; pray, what is your opinion of them? If you will give me leave to gueſs, I ſhould think you hold the whole Art to be a *Myſterious Nothing*, a *Fiction more vain than vanity it ſelf.*

For, as for their *Direction*; how could it be, that they ſhould inſtitute their numeration in the Equator, leave the Ecliptick, and the rounds of the Planets, in which they are moved? It is not, becauſe the Equator is the meaſure of Time, as one whole revolution thereof makes a Day? But that Direction, which they call Direct, is computed contrary to the motion of the

Equator:

Equator: and as for their aſſumption, that one degree is reſpondent to one Year, what grounds have they for it? From Nature they could not aſſume it; and the year is made by Nature: but their diſtinction of the Circle into 360. parts, rather than into more, or leſs; as alſo their ſubdiviſion of each ſingle degree, into 60. minutes, and of every ſingle minute, again into 60. ſeconds, is meerly Arbitrary, and a meer Artifice. But what proportion is there in this, that one degree ſhall ſerve for one Year; five minutes, for thirty daies; ten ſeconds, for one whole day? How can the ſingle Years, inſcribed upon the ſingle degrees, or the moneths upon ſo many minutes, or the dayes upon ſo many ſeconds, be correſpondent? To ſpeak only of the Degrees; truely if the term of mans life, at the longeſt, did extend to 360. Years: then perchance they might, with correſpondence to their ſuppoſition, determine how much ſhorter every man dying ſooner, doth come of that preciſe number of Years: but ſince the number of degrees is 360. and od, and yet each degree muſt anſwer to one whole Year of a mans life, which doth ſeldome amount to above *Davids* account, *viz.* threeſcore and ten; what becomes of the overplus of degrees? Can any who gives his imagination the liberty of the greateſt extravagancy in *Bethlem*, Phanſy a more incongruous thing than this? Again, how is it poſſible, that that place in which a Planet, or Aſpect was, at the time of the Nativity, ſhould ſo long retain an impreſſion then made? Why ſhould it not effuſe health, or harm, ſooner or later? Why ſhould not this impreſſion, which is only accidentary, be expunged by other, and perhaps different impreſſions, there ſucceeding ſo many other Aſpects,

ſo

so many other transitions, almost every Day? And as for the Place it self; what is it but a meer Dimension, something simply respective, and wholly incapable of Action? For whereas they refer the Energy to the Zodiack, or the places therein possessed by the Planets; it is manifest that though the Planets cover some places of the Zodiack from our sight, and may therefore be said to be in them: yet really the Planets are not in the Zodiack, nor can they impress upon it, in respect of the immense distance betwixt the Zodiack and them, any such virtue, as should be afterward retorted upon us; and if the Zodiack could reflect any such virtue upon us, is there any reason why it should not do it at all times, as well as some, except only while those particular places of it are covered by the bodies of the Planets.

And as for their *Revolution*, the same may be said of that, as of the Direction; the condition of the one being as bad, if not worse than that of the other. For what community can there be betwixt that point of the Heavens which arose in the Nativity, and that which ariseth in the time of the Revolution, so as to cause that the Fates of that Year should depend upon the aspect of one to the other? What an exquisite sense here is, that the Latter point, which was of no concernment at the time of the Nativity, should at the instant of the Revolution become sensible thereof, and infuse upon the Former, I know not what virtue, which should afterwards affect an Infant born, and no longer remaining in the same place? I say, why should it be sensible of that point, which is mane, or inanimate, and in which there were no remains of an impression left? And the Theme is wont to be constituted only in the Revolutions of the Sun;

Sun; but why not aſwell in all thoſe of the Moon, of *Mercury*, or of the other Planets? At leaſt, why not in the Revolutions of both the Fortunes, and Misfortunes, to which they aſcribe more power, than to the Sun it ſelf?

Likewiſe, for their *Annual Profection*; can there be any reaſon given, why Thirty degrees preciſely ſhould reſpond to each year? How can that conſiſt with the Direction, which (as we have ſeen) doth allow no more than one degree to one year? And why is there not here alſo a reduction of the Zodiack to the Equator? Is not the Queſtion here aſwell concerning the Time? I ſpeak nothing of the Senſe of the Heavens, which muſt of neceſſity be ſtupified at all other times, and be excited only every twelfth year, in the Natalitious places. I obſerve only, how pleaſant a thing their diſtribution of the *Alfridarij*, or Annual Lords, is, ſo that the Planets imitate great men, ambitious of the Magiſtracy, and muſt raiſe ſedition in Heaven, unleſs they be admitted to rule by turns. As if the Sun deſerved not, or were not able to hold the Scepter longer than *Mars*? As if after each ſeventh year, the *Moon* were to be brought down almoſt from Heaven, the Virtue of *Mercury* prevails; and then not only the *Moon* herſelf, but the *Sun* alſo, and the reſt of the Planets, doe homage at the throne of *Mercury*, and adore him as their Superior? Beſides, though this be now the Vulgar Policy of the *Alfridarij*; yet *Ptolomie* had another, *Firmicus* another, and others another kind of Politicall ſucceſſive Monarchy among the Planets. For *Ptolomie* (*lib* 4. *cap.* 9.) doth not conſigne ſeven years goverment to each Planet; but four years to the *Moon*; ten to *Mercury*?

Mercury; eight to *Venus*; fiveteen to *Mars*; twelve to *Jupiter*; and what remains of life, untill the hour of death, to *Saturn*. *Firmicus* consignes the first ten years and nine moneths, to the *Sun*, in a diurnal nativity; and to the *Moon*, in a nocturnal; and other termes of soveraignty to the others, according to the order, in which they follow the Sun, or Moon, in the Zodiack. And now, I pray take notice, with what constancy these famous Artists deliver their very Fundamentals: nor can you demand, upon what grounds either of them builds his Theory; for in truth, their Answers would be most childish, most ridiculous.

Lastly, for their *Transitions*; all I say of them, is only this, that each of the Planets ought to be most exact in their notice of all the places of the other Planets, when any one is born, that they may know them again, when they come to them, and distinguish the impressions left on them. For if a Planet should perform its course with one and the same equal tenor, and not make interpunctions in its way, as it passeth along, and reflect upon those marks or memorials: what reason can there be, why it should as it passeth that way again, do such a thing, and no other, at that point. But in case any thing were begun at the Nativity; why should it continue so long, and not rather be nulled and obliterated in all that intermediate time; so many Planets passing by the same Places, and leaving various impressions behind them? But why do I trifle away my time upon these Absurdities, these Extravagances, whose Inventors (doubtless) laughed at those, that did not laugh at them?

CHAP.

Chap. XVII.

Their Questions, *impertinent; and* Elections *of Times for sundry affairs, ridiculous.*

HEre I should proceed to the Examination of those *Questions*, and *Elections*, which Astrologers profess they are able to judge of: but who doth not already laugh at their confident pretences, to determine and resolve a vast multitude of Questions and very uncertain ones too, concerning even the least thing in human affairs; and this from Principles so vain? For that we may touch only upon the matter of Marriage, because *Venus* and the *Moon* (forsooth) are Feminine Planets; because the Significator of the Seventh House, and the Planet dwelling therein, are supposed to decree somwhat or other alwayes belonging to the familiarity of Women: from these, and from their various mixture of Aspects, in those or those Signes, decads of degrees, &c. our Astrologers undertake to determine all Queries touching matrimony and single life. As (for instance) whether the Native shall be Married or not? Whether he shall obtain his Mistress with ease, or difficulty? In what year of his age he shall enter into Wedlock? Whether he shall have only one Wife, or more, and how many? Whether his wife shall be of the same Country or an Alian? VVhether she shall be Fruitfull, or Barren? Fair, or Deformed? Chast, or Gamesome? Complaisant, or Contentious? Prodigal, or Frugal? And a hundred other the like petite propositions. Hither may we refer

that

that whole Book of *Firmicus*, wherein is Answered and explained, what kind of Geniture theirs ought to be, who are abandoned to Fortune, or carefully suckled and educated by their Mothers; who are born Twins, who Servants, who Lords, who well featured and shaped, who Monsters and unhansome, who of dogged and churlish dispositions, who Homicides, who illiterate, who Lawyers, who Physicians, &c. with a thousand other the like particulars, whose fundaments to commemorate, would be an endless trouble. I shall select only this, "If *Venus* (saith he) be found in the House, or territo-"ries of *Mars*, and *Mars* in the House or territories "of *Venus*; and the *Moon* posited in her Signes or "Houses, and in the Full, shall behold them in a Dia-"metral aspect: then the Natives, being Husbands, "shall murder their Wives with their own hands. But why so? Is it not because *Venus* designe's Marriage, *Mars* is the Killing Planet, and the *Moon*, which is taken for the Mother of the Family, is lookt upon Malignantly by *Mars*? *O* admirable Demonstration!

Again, they determine their *Elections*, for the opportune enterprising and dispatch of all business. For abusing that Experience, by which we are taught, that according to the Times or Phases of the Moon, there is a convenient time for the doing of some operations in Physick, Chirurgery, Navigation, Agriculture, Gardening, &c. They have heightned the matter, so as to subject all other affairs of life to certain opportunities dependent on such or such positions of the Heavens. For even concerning those Arts, they affirm, that a Purge is not to be given to a patient, while the *Moon* is in *Aries*, *Taurus*, *Capricorn*; because those being Signes that Chew the Cud,

Cud, the patient will nauſeate and Vomit up the Purge again. That a Ship is not to put to Sea when *Mars* is in the Middle Heaven; becauſe *Mars* being the Patron of Pyrates, he threatneth the taking and Robbing of the Ship by them. That a Tred is not to be Planted, unleſs ſome Fixt Signe, as *Taurus*, *Leo*, or *Aquarius*, be aſcending: leaſt it be ſoon pluckt up again, or deſtroyed. And as concerning other affairs; if you would have (ſay they) an Infant nurſed up tenderly and delicately, then put him to ſuck firſt, when ſome Human Signe aſcends; if you would have him love Fleſh well, and be ſtrong, then let *Leo* be aſcendent; if Fiſh, and fit to make a Cappuchine, or Carthuſian, then let *Cancer*, *Piſces*, or the tail of *Capricorn* be aſcendent; if Fruits, and Herbs, and ſo fit to make a *Pythagorean*, then let the head *Capricorn*, *Aries*, or *Taurus*, be aſcendent. When you would put your ſon to School; be ſure that *Mercury* behold the encreaſing Moon with a benigne aſpect. When you would make an addreſs to a Prince, be carefull that the Moon be conſociated with the Sun, or Lord of the Tenth Houſe, in a Sextile, or Trine aſpect. When you would go a Hunting, chooſe a Moveable Signe for the Aſcendent, and let no Planet be Retrograde either in that Signe, or in any other Angle. When you put on new Cloaths, let a Moveable Signe aſcend, and let not the Moon be in a Fixt; leaſt your Cloaths laſt longer than ſtands with the growth of your body, or the dignity of your ſtate. With a thouſand the like trivial Niceties, which I am aſhamed to repeat. But I cannot conceals with what prodigious Vanity they preſcribe the opportunity of laying the foundations of *Cities*. For, from the moment, wherein the Firſt ſtone

is layd, they fore-tell the Fates not only of the City it self, but also of the Inhabitants; as that *Tarrulius Firmanus*, who (as *Cicero* relates, *in 2. de Divination.*) derived the Birth day of *Rome* from those *Palilia* (Shepheards Feast instituted in honour of the Goddess *Palis*, supposed to preserve their Flocks fron Wolves) in which the foundation of it was first layd by *Romulus*: and said that the City was born, when the Moon was in *Taurus*, and he doubted not to predict the Fate thereof. *Solinus* (*cap.* 2.) addeth the rest of the face of Heaven, or disposition of the Planets; though how skilfully, you may guess from hence, that he placeth the Sun in *Taurus*, and *Mercury* in *Scorpio*, when the *Sun* and *Mercury* can never be a whole Signe distant each from other. But *O* fooliſh Thou, if thou demand what point of the Heavens ascending thou mayst make the *Horoscope*! For what moment can you suppose to be the First of a growing City? That wherein the Timber is felld, and the Stones taken out of the Quarrie? That wherein the trench for the Walls is first described with a line? That wherein the ground is first broken up? Or that, in which the first Stone is laid? Besides how comes it, that the Destinies of the Nation, or *Colony* should be so connected to these things and actions, as that the Astrologer should be able to fore-know them. I say nothing of that Election of times, which they prescribe to be observed in the making of Seals, Images, Figures, Gamatives, and the like representations, which they call *Talismans*: because it is *obvious*, that no distracted Phansy could ever have imagined any thing more vain, more fooliſh; and it is irksome to me to insist long upon such Chimera's, which only to know, is to refute.

CHAP.

Chap. XVIII.

Their Plea of Antiquity, Authority, Reason, and Experience, or Observation.

HAving now examined most of Astrologers Fundamentals in particular; let us hear their *Plea* for their Art in *General.*

In the *First place,* They Urge the *Antiquity* of it, and deduce it from very Ancient Authors. They cite in their defence the old *Babylonians* and *Chaldeans,* among whom *Berosus* was one, to whom the *Athenians,* in respect of his many predictions, erected a Statue with a Golden Tongue, in their publick Schools, as *Pliny* (*lib. 7. cap. 37.*) relateth: as also the *Ethiopians,* and *Egyptians,* among whom were *Petosyris, Necepsos, Hermes,* and that great man *Ptolomie,* who after his prodigious labours in the instauration of Astronomy, cultivated Astrology also, in a particular Book, which they call his *Quadripartite Work.*

In the *Second,* they alleadge *Reason*; and particularly that that admirable magnitude, multitude, pulchritude, and variety of Heavenly bodies cannot serve to no other end or purpose at all, but to be gazed upon. That the Connexion of the inferior World to the superior, so as that it deriveth its virtues and force of activity from thence, is sensibly manifest. That the Efficacy of the Sun and Moon upon all sublunaries, is generally confessed: and that other Stars both Erratique and Fixt ought likewise to be allowed to have their peculiar Faculties, such as cause more admirable Effects, than can

be referred to them meerly as Luminaries. That from the various positions of the Moon with the Sun, the temper and constitution of sublunary things is dayly changed; and therefore, from the various configurations of the other Planets and Stars, there must arise a great variety of virtues and effects, which being acknowledged by Shepheards, Plowmen, and Marriners, cannot but be better known to Astrologers, who search more profoundly into their natures. That the Heavens, as all men allow, are the Cause of Heats, Colds, and all Changes happening in the Air; and therefore, they must cause likewise Barrenness, Fruitfullness, diseases and all affections not only of mens bodies, but also of their Minds, which follow the temper of their bodies; and so be the Causers of their Loves. Marriages and Children; of their Animosities Quarrels, Wars, Slaughters, &c. Again, that the wonderfull variety of ingenies, Studies, Habits, manners, among several nations, and several persons of the same nation; can have no other origine, or disposition, but what proceeds from a superior Cause, *i. e.* the Heavenly influences. Lastly that the Fates of men, being so diverse, so unexpected, and many Times so undeserved; cannot be referred to any but a Celestial Cause; as *Firmicus* confirmeth by a long series of Examples, and *Manilius* sings in these and other verses,

Fata quoq;, & vitas hominum suspendit ab Astris,
Quæ Summas operum parteis, quæ lucis honorem,
Quæ famam assererent, &c.

In the *Third*, they take sanctuary in *Observation* and *Experience*. For, (say they) though we be ignorant of,

of, and cannot investigate the true cause of some Effects; yet we are not therefore to conclude, that either those Effects doe not happen, or that from the exact observation of many of them an Art may not be framed. Otherwise, it might be said, that the Loadstone hath not that Virtue of attracting iron, and directing to the Poles, which our sences assure us it hath; or that the Art of Navigation cannot consist of the observation of magneticall effects: because no man can give a good cause or reason for the demonstration of those admirable Proprieties of the Loadstone. By equal reason, though we cannot demonstrate, why such or such effects should ensue upon such or such positions of the Heavens, which we are able to predict; yet it is sufficient, that many the like observations have been made of the like effects following upon the like positions, so that an Art may be thereupon erected, according to which it may be predicted, that when such positions happen again, the like effects will follow upon them. They proved, and affirme, that this Art is confirmed by so many and certain Experiments, as that it can be no longer indubitated. And here might be cited many Famous Predictions made by Chaldeans to *Alexander*, *Antigonus*, and other Ancients; but that those which were delivered concerning *Augustus*, and other Roman Emperours, sound more loud in the mouth of Fame.

For of *Augustus* it is reported by *Suetonius*, that *P. Nigidius*, having found the hour of his Nativity, affirmed that he was born to be Lord of the whole Earth: and that *Theogenes*, enquiring into the Position of the Heavens at his Birth, leaped for joy, and adored him, as one that should be a mighty Prince.

Of *Tiberius* it is well known, that *Scribonius* Promiſed glorious things, while he was yet in his Cradle, and that the time would come, when he ſhould obtain the Soveraignty of the World.

Of *Caligula*, that *Sulla* the Mathematician, being demanded what his fortune ſhould be, according to his Geniture, anſwered him, that his death was neer at hand, and inevitable

Of *Nero*, it was foretold that he ſhould be firſt Emperour, and then a Matricide. But above all, the ſtory of *Domitian*, is moſt memorable. For ſaith *Suetonius*, he was never ſo much moved with any accident, as with the anſwer and misfortune of *Aſcletarion* the Mathematician. For being brought before *Domitian*, and confidently avowing the Predictions, that he diſuſed, as deduced from the miſteries of his Art; *Domitian* asked him, what ſhould be his own end? To which he returned, that he was certain he ſhould be ere long torn in pieces by Doggs. *Domitian*, to refute this prediction, commanded him to be inſtantly ſlain, and buried: whereupon he was accordingly killed upon the place, and caried to be burned. But as the fire was kindling under the Rogues, there ſuddainly fell ſo Prodigious a ſhower of raine, as extinguiſhed the fire, and drove away all that aſſiſted at the funeral: and inſtantly there came thither a multitude of Doggs, and plucked downe the dead Body from the pile of wood, tore it in pieces.

To recite more examples in Antient times, is ſuperfluous; for even in our dayes, every man heares of ſome eminent Adventure or other, that fell out, according as it was predicted by Aſtrologers. But we cannot omitt what they have obſerved to befall ſome notable oppoſers and

and contemners of their Art. For, of *Plotinus*, it is recorded by *Firmicus* (*lib* 1. *cap.* 3.) that he, who laughed at the rules and predictions of Aſtrologers, periſhed by a moſt lamentable death: adding theſe words; *And ſo he felt the power of Fate, and ſuffered that end, which the fiery judgements of the ſtars had decreed for him: and being deſtroyed by the bitterneſs, of that ſickneſs, he taught all men, by his own ſad example, not by liberty of ſpeech, that the force and power of the fates can by no meanes be contemned.* And *Gauricus* ſpeaking of *Joh. Picus Mirandula*, who in twelve Books invaded and derided Aſtrologers; ſayth, that he died immaturely in the 32. year of his age, from the Direction of his Horoſcope to the body of *Mars*, as had been preciſely fore-told him by ſome very learned Aſtrologers: adding withall, that he wrote againſt Aſtrology, in a paſſion of anger, becauſe three *Genethliacks* had predicted, that he ſhould die before the ſix and thirtieth year of his life. And this is the ſum of their main Plea.

Chap. XIX.

Their Pretence of Antiquity and Ancient Authors, confuted.

NOw, as for the great Antiquity they boaſt of; we down-right deny it, both in reſpect of what we have already ſaid, touching the Antiquity of Celeſtial Obſervations; and of the memorials of *Simplicius*, who writes that *Calliſthenes*, enquiring of the *Chaldeans* concerning the Antiquity of

their Nation they could not produce any records of more than a thouſand nine hundred and three years, from their original, down to the taking of *Babylon* by *Alexander* the Great; as alſo the teſtimony *Phavorinus* (*in Agellius, lib.* 14. *cap.*1.) *Diſciplinam iſtam Chaldæorum tantæ vetuſtatis non eſſe, quantæ videri volunt; neq; eos Principes ejus, Auctoreſq; eſſe quos ipſi ferunt.* But ſhould we grant Aſtrology to be as Ancient as they would have it; it could not be denied, that among poor Mortals no Evil hath been more ancient, than Vanity, Fooliſhneſs, Credulity. In all Ages from the beginning of the World, men have been greedy of knowing things to come; in all Ages there have been Impoſtors, who complying with that humor of Curioſity, have pretended to the knowledge of Future ſucceſſes, that ſo they might acquire the reputation of ſingular wiſedom, and procure gain to themſelves by the Credulity of others. And this even *Ptolomie* himſelf (*lib.* 1. *cap.* 2.) inſinuateth; and *Phavorinus* openly contends, that Aſtrology was invented upon no other occaſion, or grounds. His Words are to this purpoſe. *That a ſordid and beggerly ſort of fellows, ſeeking to relieve their wants by lies, and cuning impoſtures, invented thoſe Cheats and ſpecious knacks of Aſtrology; and that the ſame perſons. Obſerving that ſome ſublunary bodies were moved by the influx of ſome Celeſtial ones, as the Sea, which attends the Moon in her encreaſe and decreaſe of light, and hath its loweſt ebs, when the Moon is leaſt illuminate; took advantage from thence to perſwade men, that all occurences here below, from the leaſt to the moſt conſiderable, were ordained and governed by the Stars.* And what wonder, if thoſe who firſt propoſed to enrich themſelves by Divination,

Divination, fathered their Art upon the Heavens; conſidering that no Cloak could better diſguiſe their fallacy, than that ſplendid one eſpecially among people ignorant of Celeſtial matters; as may be inferred from what we toucht upon afore? I will not here repeat thoſe ſundry Arguments, I have formerly alleaged, to evince that the Aſtral obſervations made by the *Chaldeans* could not be exact; and that the whole Hodg-podge of their Placits and Rules and Aphoriſmes were moſt unjuſtly referred to the Stars, when indeed they properly belong to Brain-ſick Coxcombs. Only I obſerve this, that from the Time Aſtrology came to be known among the *Grecians*, though it found many Admirers among the Common People (who were then, as now, hott in the purſuit of Novelties, and ſpecious vanities) yet among Judicious Men and Philoſophers it mett with nothing but Contempt and Deriſion? Unleſs you pleaſe to except the Stoicks who held even Dreams to be true. And that they may no longer glory in that common objection that Aſtrology was never derided but by unskilfull and illiterate perſons; I ſhall alleadge this text of *Cicero* (2. *de. Divinatione*) *Eudoxus*, an Auditor of *Plato*, and according to the judgement of the moſt learned men, the Prince of Aſtronomers, hath left his opinion in writing, " That no credit is to be given to " *Chaldeans* in their predictions of mens fortunes from " the time of their Nativity. *Panætius* nameth alſo " *Archelaus*, and *Caſſander*, the moſt eminent Aſtro- " logers of his age, who though they excelled in all " other parts of the Celeſtial Science, yet never deſcend- " ed ſo much below the dignity either of their Art, or " their judgement, as to uſe the *Genethliacal* part of it.

And

" And *Scylax Haticarnassæus* a familiar friend to *Pa-*
" *netius*, excellent in Astrology, and a most prudent
" Governour of his City, repudiated this whole Chal-
" daical Knack of predicting mens Future Fates. And
thus *Cicero*; who you see, citeth no man unskilfull in Astrology. Nor indeed can any men so well reject this Art, as the most knowing in Celestial matters: because what others admire as great, and sacred mysteries, these discover to be only Childish delusions, and absurd Fictions. And therefore it is no wonder, if every genuine son of *Urania*, who speculates the Heavens themselves, and doth not acquiesse in the *Ephemerides* of *Astrologers*, cannot but look upon this *Genethliacal Art*, as Vain and contemptible.

But what shall we say to their allegation of the Authority of that great Man *Ptolomie*? Why truly this; that no man can be ignorant, that that *Opus Quadripartitum*, of which they so much boast, is subdilitious; as long after his death fathered upon him, in respect of his admirable skill in Astronomy For every judicious man that reads both works, may soon perceive another Genius in the *Opus Quadripartitum*, than what is in his *Almagest*, or *Great Composition*. For since in his *Preface* to his *Almagest*, he professeth, that he undertook the explication of the *Mathematiques*, because in them there is contained certain and undoubted science; and neglected both *Theological*, and *Philosophical* Speculations, because both of them are rather Conjectural, than Demonstrative; the Former in respect of the incomprehensible nature of Divine things, the Latter, in respect of the instability of the subject, and variety of Mens opinions concerning it: having made this profession, I say, is

it

it probable that He ſhould afterward ſo much diſhonour himſelf, as to imbrace, aſſert, and patronize an Art, which is far more uncertain and conjectural, than either *Theology*, or *Phyloſophy* can be thought to be? In the *Quadripartite* work there is indeed a notable Proemical diſcourſe; but ſuch as dwindles away into nothing in the end, like that picture of a Mans Head ſet on a Horſes neck, or a Woman with a fair face, and Fiſhes tail. Again, ſuppoſing *Ptolomie* to have been the true Author of that *Quadripartite* work, containing the Inſtitutions, or rather the whole of Aſtrology; nay more, that he wrote it ſeriouſly, and upon good conſiderations, and not only to exerciſe his witt, in reducing to order and method the ſcattered notions and Placits of others; which certainly is as much as our Aſtrologers can deſire us to grant: yet nevertheleſs, it doth not follow that the Authority of any one ſingle perſon is ſufficient to juſtify an Unreaſonable Art. I ſay, an *Unreaſonable Art*; becauſe either there is no Reaſon at all given of any of its Aphoriſmes and Poſitions; or if there be (as ſomtimes there is) it is ſuch as cannot deſerve to be called reaſon; ſuch as that (for inſtance) which the Author of that work gives (*lib.* 1, *cap.* 13.) for the diſtinction of the Signes into Maſculine and Feminine. Further, if he had profeſſed that he had proved and allowed of all that he there delivers; then perhaps the gravity of ſo great a man might have inclined us to yeeld our aſſent the more readily: but the truth is, he only congeſted together what he had received, partly in writing, partly by tradition, from the Ancient *Chaldeans*, and *Egyptians*; admitting many things, and rejecting as many (as touching the matter of the Celeſtial *Fines*, or Bounds, *lib* 1. *cap.* 21.)

cap. 21.) which he doth not fortify with either reason or experience. This considered, it is no wonder, if the Astrologers succeeding him, did not approve his Doctrine in all things: because where his positions wanted reason to support them, every man thought himself to have as much right to reject, or introduce whatsoever pleased him, as he had; which was the cause of so many and so great innovations in the Art. And therefore the witty *Cardan*, that he might vindicate the Astrology of *Ptolomie*, condemns (they are his own words) *that innumerable multitude of Knaves, who corrupted and defiled the Art; so as that not so much as any tract or signe of it remained undefaced. For so many Albumazars, Abenragels, Altabitzij, Abubaters, Zabeles, Messahalacusses, Bethenes, Firmicuses, Bonatuses, Boni Gemj, have since sophisticated the Ancient Theory, that what can remain entire after so many Impostors, so many Trifles?* I say *Cardan* the *Witty*; for I cannot say the *Judicious*, as to his supposition of the Arts being pure and reasonable in the dayes of *Ptolomie*: as if the Astrology of *Ptolomie* had not bin taken out of other former Authors of the same rank: as if *Cardan* himself, who foisted in so many things of his own head, did not deserve the same Character, he gives of the other Innovators: as if we might not, to his list of Knaves and Impostors, add also so many *Cardans*, *Schoneruses*, *Gauricuses*, *Junctinuses*, *Leovitiuses*, *Kanzoviuses*, *Pezeliuses*, *Origanuses*, and others of the same Tribe: as if that Artist, who calls his fellow-professors, Impostors, were not an Impostor himself: as if all of them put together were not Impostors; or that I may sweeten the matter, all of them did not write Impostures.

poſtures. For thus I think fitt to ſweeten the phraſe for their ſakes, who were of too candid minds to write with purpoſe to delude others; though of ſo ſimple and good minds, as not to ſuſpect that others wrote on purpoſe to delude them.

Chap. XX.

Their pretence to Reaſon, *excluded.*

How little of *Reaſon* can be urged in defence of Aſtrology, may well appear from thoſe many and conſiderable reaſons, that I have brought againſt it, ſeveral of the precedent diſcourſes. And therefore I conceive my ſelf obliged, in avoydance of tedious repetitions, in this place to examine only that *Conſequence*, or Clue, but which They boaſt themſelves able to preſage the particular Events of things. For if all their Aſſumptions, were granted as fully and amply as they can deſire; yet it would be worthily queſtionable by what right of Conſequence they come to inferr what they ſo confidently conclude upon?

For Firſt, *thoſe many great and luminous bodies in the Firmament, or Etherial ſpaces, are not uſeleſs and idle; foraſmuch as they afford us their light, comfort and cheriſh us by their warmth, and may ſerve among themſelves to that further end, which the infinite wiſedom intended at their Creation:* but becauſe they have ſome Activity, is there a neceſſity that activity muſt be ſuch as Aſtrologers preſume, and their Effects ſuch, as They pretend to fore-know and fore-tell? Whatſoever the Action of the Stars be, it muſt be, as we ſaid afore, only General;

General; nor can any ſingular Effect be produced thereby, unleſs as it concurreth with the action of ſome ſingular Cauſe. And therefore, that it may be known, what any ſingular Effect will be; it is to no purpoſe to know what that General action of the Stars is, unleſs that ſingular action, and particular diſpoſition, which determineth the Effect to be ſo, or ſo, or cauſeth it to obtain ſuch a condition of ſingularity, be equally known. Wherefore it is not to be inquired of the Stars, why an Infant is born ſtrong, or weak, of a ſweet and mild diſpoſition, or of a cholerick and harſh; but collected from the Complexion of his Parents, from the good or evil condition of their ſeed, from their diet, courſe of life, and the like. Nor are we to ſay, that ſuch an Infant was born infected with a foul and contagious diſeaſe, becauſe the Sixth Houſe was his *Horoſcope*; but becauſe his Mothers Lower Houſe was impure and infectious. Nor that ſuch a man was killed by a Canon ſhot, becauſe his *Horoſcope* was direct to a *Quartile* of *Saturn*; but becauſe the Gunner had levelled and diſcharged his pieece directly againſt him. Nor when a man is ſlain with a Sword, is *Mars*, or any ſecret Malignity of the Stars ruling at his Nativity, to be accuſed of his death; but the Thief, Souldier, or other perſon, who is the true [ἀναίτιος] *Homicide:* and ſo of other Accidents.

Secondly, we deny not *but there is a certain Connexion of this our inferior World with the ſuperior; and that ſome evolument doth rebound to us from thence*: but it doth not follow, that therefore the inferior World hath all its Effects from the ſuperior; that it hath no virtues, no power of acting of its own; that here below is no Primary,

Primary, true and genuine Agent, but all Inſtrumentary; that whatſoever is done by ſublunary Actives and Paſſives, is the ſole and immediate effect of the Heavens, as a Cauſe that doth command, execute, and reſtrain all other Cauſes only to ſuch or ſuch an efficacy inevitable.

Thirdly, we deny not, *but the Sun and Moon have ſtrong operations, and do many things by the virtue of their Rayes*: but it doth not follow, that therefore the Planets and Fixt Stars muſt be their Competitors at leaſt, if not their ſuperiors, in the honour of this energy. How can it be proved that as the Heat of the year is to be referred to the Sun, the Fulneſs of Shel-fiſh to the Moon; ſo ſome ſpecial effect ought to be referred to *Jupiter*, or rather to him, than to *Mars*, or *Venus*, yea than to the *Sun*, or *Moon*? Obſervation teacheth, that when the Moon is in Conjunction with the Sun, the marrow in the bones of Animals is diminiſhed: but, doth Obſervation teach, that any ſuch effect follows when *Mars*, *Venus*, or other Planet is in Conjunction with the Sun, or Moon, or other Planet?

Fourthly, Aſtrologers boaſt, that *they have more Knowledge of Celeſtial Operations, than Plow-men, ſhepheards, Mariners, or the like Illiterate Perſons can have*: when yet it is well known they do not obſerve the Stars motions, as thoſe Plain and honeſt men doe, in the open Air, but being ſhutt up in their cloſets, make their Calculations out of Ephemerides, or Almanacks, by the light of a ſmall Candle, and unleſs it be the Sun and Moon, know neither Planet nor Fixt Stars in the whole Heavens. But, when they turn over their Ephemerides, can they have a more exact knowledge of Celeſtial

lestial matters, than those who look only upon the Stars and Planets themselves? If so, how have they remarked what *Saturn* doth, when Progressing beyond the Sun he is covered by the body thereof? How his beams have passed through the whole great body of the Sun, that so they might arive in full virtue at the Earth, and affect the body of an infant entering into the world? By what note of distinction have they known that *Saturns* and no other Cause, introduced such or such an impression.

Again, it is confessed, that *Heat doth arise from the Celestial rayes of light*; but it is no good consequence, that therefore there is no Heat in the Earth, but that which comes from those rayes. *Cold also ariseth from the absence of the Sun*; but it followes not that therefore there is no cause of Cold inherent in the Earth, which may diffuse it selfe through the Air, and overpower the weaker heat of the Sun.

Barrenness also, and Epidemical Diseases arem any times induced by two much Cold, or Heat, or other affections of the Air; but the Cause of those Affections arise from the very Earth; and if they were not known, nor the seasons of the year when they usually take their turns of Predominion in the Air, could we divine, by any Celestial inspection, or how, or when they would mis-affect us. The Affections of the Air, we confess, work somthing not only upon the temper of the body, but also upon the mind it selfe, by the interception of the temperament: but the main buisiness is to be able to foreknow, when the Air will be so or so qualified; of what particular temper a man must be, in order to his being moved and altered by such an affection; upon what

what occaſion he ſhall be at that time in ſuch or ſuch a place, where the Air is ſo miſ-affected; neither of which, I am ſure, can be learned from the Rules of Aſtrology.

Furthermore, we deny not but *a man may be, according to his individual temperament, more diſpoſed to Love, marriage, and procreation of Children than to Continence, Single life, or barrenneſs*. but the Difficulty is, how to fore-tell what his individual temperament will be, and what occaſions he ſhall meet with to induce him to love this or that Woman, rather than any other, in this or that year of his life, rather than ſooner or later; and what inducements that Woman ſhall meet with either to accept, or refuſe him for her Husband; and whether they ſhall have iſſue, or not, &c. Likewiſe, a mans complexion may be ſuch, as to diſpoſe him to Anger, Quarrels, and a Soldiers life: but who can fore-tell what occaſions of Anger, Quarreling, or Fighting he ſhall meet with, at ſuch or ſuch times of his life; whether he ſhall hearken to the dictates of his own, or friends prudence, and decline the danger, or not; whether he ſhall be victor, or not; whether ſickneſs, impriſonment, or other accidents ſhall hinder him from going to the Wars, or not; whether his wounds ſhall be in ſuch a place, or mortal or not?

Laſtly, we deny not, *but the Studies, Succeſſes, Fates of Men, are Various*; but the Riddle is, how we ſhould know that God hath ſuſpended their Studies, Succeſſes, and Fates upon the Stars, and not rather upon other Cauſes, which for the moſt part are eaſily known, and as eaſily pointed out: though we never know them till after the Events, and ſo, in reſpect of our ignorance,

may be ſaid to work by chance or accident. But in the Heavens we can find no ſuch probable Cauſes for ſuch Events; and indeed it ſeems meer fooliſhneſs, and unjuſtifiable raſhneſs, to ſuppoſe theſe petty affairs to be ſo important and conſiderable, as that God ſhould impoſe the care of them upon the Stars, or that their Succeſſes ſhould depend upon none but ſuch great and noble Cauſes. *Phavorinus* (*apud Gellium*) judgeth it to be meer madneſs for us to imagine, that *becauſe the Tides of the Sea agree with the courſe of the Moon, therefore the trivial contention of a Man with his Neighbour about ſome ſmal Water-courſs, or ſome Bank lying in common betwixt them, ſhould be judged for or againſt him, according to the ſtate of the Moon when his ſuit was commenced; as if that matter were predetermined in Heaven, and of abſolute neceſſity ſo or ſo to ſucceed.* And thus we ſee, how little reaſon They have to pretend *Reaſon* for their defence.

Chap. XXI.

Their Pretence to Experience, Vnjuſt.

WE are now at length come to their Laſt and ſtrongeſt Hold, *Obſervation*, or *Experience*, which they ſo frequently boaſt of, and againſt which, far be it from me to make any oppoſition, if there be the leaſt of truth in what they alleadge: ſince againſt genuine and certain Experience no Reaſon can prevail. But it was well ſaid of that brave Prince of Phyſicians, *Hippocrates* (1. *Aphoriſm.*) that *Experience is Fallacious*; ſince ſo many things inter-

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vene, that may occaſion miſtake, and make men run into a Paralogiſme, or accepting that for a Cauſe, which really is none: and ſince thoſe Experiments are very rare, which convince ſuch an effect to ariſe from ſuch a particular Cauſe, and no other. And therefore no man hath ever denied, but Experience is to be weighed in the ballance of Reaſon, leaſt there ſhould be ſome fallacy concealed, that might prejudice our aſſent, and ſo, that ſtrict examination ought to be made of all particulars and circumſtances: ſince nothing is more common in matters of Experiment, than for unskilfull to be deceived themſelves, and for diſhoneſt men to deceive others: nor are we without great circumſpection to yeeld our aſſent to all experiments, eſpeciall ſuch as we rather hear of from others, than ſee with our own eys.

And as for the matter in hand, how many things are there that oblige us to queſtion the truth of thoſe Experiments, which Aſtrologers obtrude upon the World, as teſtimonies of the Certainty of their Art?

In the Firſt place, we have already ſeen, that the *Chaldeans* performed nothing in this kind; not *Hipparchus* from either them or the *Egyptians*; not *Ptolomie* from all of them, as to the point of obſervations relating to the true motions or true places of the Five Planets, *Saturn*, *Jupiter*, *Mars*, *Venus*, *Mercury*. Wherefore the *Chaldeans* were very far from either eſtabliſhing the Fundamental ſtatutes of the Art by their own Obſervations, or proving that they made thoſe ſtatutes upon any conſiderable grounds at all.

Again, whereas each ſingle precept, or Rule ought to have been conſtituted upon many experiments had of the certain variety thereof: we have plainly ſeen, that it

was not possible for them ever to make the same experiment so much as only twice; because the same position of the Heavens cannot return again, not only after many hundreds, but also many millions of years.

Further, the Ancients were ignorant of all those notable discoveries, that have been lately made aswell of the Fixt, as Erratique Stars; which would have required them to alter their Astrological decrees; and chiefly those, which concern the spots in the Sun, which being frequently both more in number, and greater in bulk than *Mercury*, or *Venus* ever appeared; ought to be presumed to have stronger operations upon the Earth, than either of them, being interposed betwixt the *Sun* and us, or (as they phrase it) in the Heart of the Sun.

Besides, should it be granted, that the decrees of the *Chaldeans* were grounded upon, and confirmed by Observations; and that the discoveries lately made to us by the *Telescope* and otherwayes, were not necessary to be known to them, as to the certainty of their Rules: yet we have made it manifest, that the most they could do, was to make decrees and Observations usefull for themselves, or their own Country; but not for their *Antæci*, or *Antipodes*, to whom their Observations and Decrees are not only incompetent, but perfectly contrary; nor for those who live under the *Equator*, who ought to have decrees composed of the two contraries reconciled in a mean; nor for those, who live in a greater or lesser recess from the Equator, for whom the same rules ought to be varied by degrees, untill at length they become quite contrary to what they were at first, or to be totally nulled: so that it is well worthy our wonder, that our Astrologers are so inconsiderate, as to give their judge-

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ments from the rules of the *Chaldeans*, who lived in a Climate ſo vaſtly diſtant from ours; and to conceive, that we ſhould have the ſame Obſervations here, that they had there.

To theſe exceptions you may pleaſe to add the *Variety of the Soyls*, or *Countries*, in which men are born, and educated. For ſince men are otherwiſe affected in Mediterranean, or inland Countries, than in Maritime, or places bordering upon the Sea; ſince in ſome Maritime places, men live generally longer and healthier, than in others, according to the wholſome, or unwholſome Genius of the Soyle: what reaſon is there, why the Obſervations of one place ſhould ſerve for a rule, whereby to give judgement of the diſpoſition and influence of another? Becauſe with us Men very rarely live to an hundred Years; is it reaſonable thereupon to predict, that among the *Tovopinambaltij* (who commonly attain to twice that Age) no Man ſhall exceed an hundred? And when (as Hiſtorians tell us, in their Indian relations) the Women of that Country uſually bear Children after the ninetieth year of their Lives; ſhall we give the ſame judgement of our Country Women, who ceaſe to bear Children before they are fifty? Supposing the Nativity of an *European* to be the ſame in all points with that of a *Braſilian*; muſt their Conſtitutions, Lives, Fortunes, Deaths be therefore the ſame?

Add alſo the *Variety of Education and Manners*. Here we might reap a plentifull harveſt of matter from *Bardeſanes*, in *Euſebius* (6. *Prepar.* 47.) from *Ceſarius*, and others; but to omitt the reſt, it is well known, that all thoſe many Rules delivered by Aſtrologers concerning the ſignification of Riches, and of Marriages, are of

no uſe among thoſe Nations, who hold all things in Common, who neither value, nor collect wealth, and who know no ſuch thing as Adultery, Inceſt, Rape, or Polygamy, but have all Women in Common. And this *Ptolomy* was ſenſible of; when he gives a caution to his Diſciples, not to predict the Marriage of ones own Siſter, in *Italy*; but in *Egypt*, where ſuch Marriages were Lawfull: nor to fore-tell to an *Egyptian*, that he ſhould lie with his own Mother; but to a *Perſian*, becauſe ſuch prodigious Copulations were tollerated among the *Perſians*, but deteſted by the *Egyptians*. So that (as *He* addeth) there ought a conſideration to be had chiefly of the Laws, Cuſtomes, and Manners of ſeveral Nations and Countries. And this Caution, indeed is good; but yet of no advantage towards the reputation of the Art: foraſmuch as it plainly importeth, that the ſame, and its principal Obſervations ought to be proper to each particular Nation: now ſeveral Nations being moſt inconſtant to their Laws, Cuſtomes, and Manners; the Obſervations drawn from them cannot chooſe but render the Art moſt uncertain, moſt fallacious.

To theſe Varieties let us ſubjoyn alſo, thoſe of different *Seaſons* of the Year, Hot or Cold, Drie or Wet; of a ſound, or ſickly *Conſtitution*, upon occaſion whereof Aſtrologers would have been far from predicting, that *Old Parr*, the long lived Welſh-man, ſhould after the hundreth and fiftieth year of his age, be brought from an obſcure hungry Village, on the North ſide of a barren Mountain in *Wales*, into the Court of the King, and there deſtroyed with delicacy) of a high or mean *Fortune*; of an illuſtrious, or obſcure *Family*; of ſtrict, or careleſs

careleſs Education; of honeſt, or debauch *Converſation*; of the *Courſe of Life*, either impoſed by Parents, choſen by the inclination of ones own Genius, or fallen upon by chance; of the *Condition of the Times*, whether warlike, or Peacefull, Learned or Barbarous; with a thouſand other the like Circumſtances, which neceſſarily vary the Events of Mens lives, and divert them from what they would otherwiſe have been. Unleſs you can think it reaſonable, that becauſe ſuch or ſuch Men, are deſtined by the Stars to fall by the edge of the Sword in War; therefore that War muſt be raiſed in that *Common-weaith*, in order to the fulfilling of their particular Deſtinies: when a ſober Man would rather think that the Geniture of private perſons ſhould be accommodated to the Fates of their Times and Countries, than the Contrary. For to ſay, that ſuch a Man ſhould not have been born, unleſs it had been Decreed, that there ſhould be War in that Nation, at that time, when he was grown up to be a Soldier; is moſt inſufferable.

In the Laſt place, let us reflect upon the Variety of the Art it ſelf; it being no ſecret, that the Artificers are at irreconcilable variance among themſelves; and even about their Fundamentals. And hence comes it, that they differ in their doctrine in many things, and among the reſt, in the Manner of Erecting Scheams; for few of them now a dayes retain either the Old *Chaldean* way of caſting Nativities, or the Placits relating to them. You will ſay perhaps, that the *Chaldeans were not in the right*; but ſince you have both the compoſure and certainty of the Art only from them, handed down from Age to Age to the preſent; if they were in the wrong, how came you to be in the right? You'l ſay,

You are guided by Experience; but will you dare to prefer the Experience of a few Years, to that of many Ages: and if their long Experience were not sufficient to constitute a firm and durable Art, will your short Observation suffice, when you want the advantages wherewith the serenity of the Air, and the constancy of their studies furnished them; and opportunities to compare their Experiments with your own? You will say, that the *Difference of Times and Climates doth require some innovations*; but why then do as many Astrologers yet adhere to their doctrine, as recede from it? Why is the same Method for the most part embraced in diverse Countries? Why is the Method many times varied in the same Country? And thus much of their *Experience* in *General*.

To examine their Experiments more *Particularly*; I plainly affirm in the First place, that Astrologers neither have, nor can presage those Events, which concern any Mans Life, or Death. As for Ancient times, we have sufficient testimony from *Cicero* (2. *de Divinat.*) in these words; *How many things do I remember were by Chaldeans predicted to* Pompy, *to* Crassus, *to* Cesar *himself, and that each of them should not dy, but in full old Age, but in their own Houses, but in peace, and undiminished honour? And yet how their Fates were violent, immature, and Tragical. So that I cannot but very much wonder, how any man living can give credit to their divinations; when he cannot but observe that their predictions are falsified by contrary Events.* For Modern, *Sextus ab Heminga* hath sufficiently cleared the matter to our hands; for having proposed thirty eminent Nativities, and reduced them to strict examination according

cording to the best rules of Art; he declared, that the Experiments did in no wise agree with the rules; sad Events befalling such as were born under the most happy and promising positions of the Heavens; and good befalling such as the Heavens frowned upon, and threatned all the mischief and ruine unto, that can be imagined. And thereupon concluded, that Astrologers, when they give judgement of a Nativity, are generally the whole Heavens wide of the truth; portending things that never come to pass, and pretermitting such as do come to pass. Let us be contented with one eminent Example. All Histories assure us, that *Henry the third of France* died in the fortieth year of his age compleat, of an unfortunate wound in his Ey, received in Tilting: and yet see the prophely of *Gauricus* concerning Him, in his Prognostication of the Year *M D L V I*. *Because in the Scheam of his almost Divine Nativity, He had the Sun almost partilely conjoyned to Venus, under the degrees of his altitude; and also the Moon and Venus advancing through his Horoscope, under the Constellation of Aries: therefore He shall live most happy and glorious, till the seventieth year of his age, deducting only two moneths; and if by the favour of God, He escape the dangerous Years, Sixty three, and Sixty four, then* Semper vivet in terris pientissimus, *it will be very long before there be an end of his renowned Life.* Now you'l say this came very near the truth: and yet I could fit you with other Examples of the same *Gauricus's* predictions, that came as neer, as *Sextus ab Heminga* hath exactly noted. See likewise the Prediction of *Cardan*, when speaking of the same *King Henry*; *He shall be* (saith he) *in his old age so much the more happy, by how many more difficulties*

ties he hath passed through before. And how acutely, I pray do these famous Prophets foresee those things, which are proved by the Event? Most admirable indeed they are, when they demonstrate, that those Events ought to have befallen men, in respect of their Genitures, which have already befallen them: but when they predict that those Events are to come. Can any thing be more fooliſh, or indeed more grosly Knaviſh? Observe I beseech you, how rightly *Cardan* predicted the lamentable misfortunes of men that were his dear Friends, *Cheek of England, and Racanet of France*, and sundry others, all whose Nativity Scheams he erected will all possible exactness, and afterward printed them? I cannot hold from noting, that *John Rudolphus Camerarius*, when writing against the foresaid *Sextus ab Heminga*, he had, to declare the certainty of Astrologers, collected an hundred several Genitures, and among them put those of our late King of *France*, *Henry the III. and Henry the IV*; conjoyning also the judgement of *Fredericus Rutelius*: as to *Henry the III.* the buisiness succeeded accordingly, *sed Fatum post Fata canebat*, He foretold his disaster after it had befaln him. But as to *Henry the IV.* who was then living, when his Century was publisht in the year *MDCVII.* nothing was less foretold by him, than the time of his Death. For though that best of Kings was murdered by a Sacrilegious hand, in the year *MDCX.* and that in the moneth of *May*: our famous Prophet never suspected the least danger to him, in that Year or Moneth; but cast his Death upon the year *MDCXIII.* and the moneth of *October*; as threatning some eminent danger to his Life in the nine and fiftieth year of his Age,

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nine moneth s and one and twenty dayes, he being born on the 24th of *December*, at two a clock after Midnight, in the year *MDLIII.* and that becauſe the Sun would then come by direction to the body of *Saturn*; the *Horoſcope* to a Quartile of the ſame; and the Middle Heaven to a Quartile of the Sun. But truely as the Fate of that Prince was deplorable; ſo was the Hariolation ridiculous.

It will not be amiſs for us, here to reflect upon ſomwhat of *Michael Noſtradamus*, my own Comprovincial, that relates to our preſent argument; for of thoſe ſo famous *Centuries of Tetraſtichs* compoſed by him, I have another opportunity to ſpeak. I ſhall give you only a taſt of the Aſtrology he made uſe of; and if according to that he failed moſt ſhamfully in his predictions, I hope we may well beleeve, that he was not inſpired by any divine ſpirit, or Genius, ſuch as might ſuggeſt falſhoods to him, or put lies in his mouth.

Being ſome years ſince at *Salona*, in company with the worthy perſon, *Franciſcus Bochartius Campinius*, Preſident of the high Court of Juſtice in *Province*, and that truly noble Man, *John Baptiſta Suffredus*, Judge of that City; I remember *Suffredus* ſhewed us the Nativity Scheam of *Antonius Suffredus*, his Father, with the judgements thereupon given, under *Noſtradamus* his own hand-writing. We were much pleaſed to enquire of him, concerning his Father, whom he knew well, as not dying till his ſon was almoſt arrived at Mans eſtate. The Father, according to that Scheam, was born in the Year *MDXLIII.* on the 13th of *January*, 22. minutes after high Noon, the Altitude of the Pole being ſuppoſed to be 44. degrees; which is more

more by the third part of a degree, than ought, but that is no matter. There were no degrees of the Signes inscribed on the Scheam; but the bare Signes divided into Houses, after the old *Chaldean* way, beginning at *Aries* pertaining to his *Horoscope*; nor was there any mention of the Five wandering Stars, but only of the Sun referred to the second degree of *Aquarius*, and 36. minutes, and of the Moon related to the sixth degree of *Taurus*, without any minutes at all. Now the Son *John Suffredus* being not able to give us any account of those Accidents, which *Nostradamus* had foretold should befall the Father in his Youth; as that in the 16th year of his age, he should fall into a dangerous *Dysentery or Bloody Flux*; that he should be invaded with an acute and violent *Feaver*, in the 17th year of his Life, and in the 20th fall in Love, and relinquish his studies, &c. I shall relate only such, as he could more certainly inform us of. Among other of the Prophets judgements there are most remarkable. *That he should wear his Beard long, and crisped* (but he alwayes shaved his Chin bare) *that in the middle of his age, his Teeth should be rotten* (but he had very white and firm Teeth to his dying day) *that in his old age he should go almost crooked and double* (but he went to the last upright and straight, as any young man whoever) *that in the* 19th *year of his life, he should become exceeding rich, by inheriting a strangers estate* (but besides what his Father left him, he never had any wealth or estate) *that he should suffer by the treachery of his Brethren*, and again, in the 37th year, *be wounded by his own Mothers Son* (but he never had any Brother, nor had his Father more than one Wife) *that he should marry a Forreigner*, (but he marrie[illegible]

a French Woman of *Salona*) *that in the* 27th *year, he should be charged with a Bastard Son* (but no Man ever heard of that) *that in the* 25th *he should be overwhelmed with the Theological Doctrine of some of his Tutors; and that he should be so addicted to Natural Philosophy, and the secrets of Magick, as no man more; as also to Geometry, and Arithmetick, in an extraordinary manner* (when yet it is well known, he never had any particular affection to, or care of any of those Studies, but entirely devoted himself to the knowledge of the Laws, of which *Nostradamus* never dreamt, nor of the Dignity of a Senator, which in that respect was worthily conferred upon him, at *Aix*, in the 25th of his age) that *in his old age, he should apply himself to Navigation, and Musick* (but he never delighted much in Musick, nor was ever at Sea in his whole Life) that *he should not pass the* 75th *year* (but he passed not the 54th; of which *Nostradamus* said not a word.) And these things I am the more particular in, to the end that Men may judge, what credit is to be given to such predictions.

We must allow, that some one thing of those many, that Astrologers presage may perchance come to pass, now and then; and yet for all that, it is free for us to continue our opinion, that those Events have other Causes to depend upon, than such as justify Astrology.

One is *Fortune*, or meer *Chance*. For when they tumble out so many judgements concerning Future Events; no wonder if one, or two of them hit right. No Man, as the old Proverb is, who shoots all day but he may sometimes come neer the mark. Gamesters playing at Dice, usually in a few throwes, cast In and In. Why, therefore may not our Gamesters playing with the Stars,

Stars, among a thouſand predictions light upon one true one? Old Women, Children, and Fools ſomtimes foretell truth, and why ſhould not Aſtrologers have the ſame luck? But you'l ſay, that others make their predictions hap at a venture; but *Aſtrologers from the Rules of Art.* We grant it; but yet thoſe *Rules* were made by meer Chance, at random, without convincing reaſons; and change them how you pleaſe, ſtill they ſhall pretend to premonſtrate the ſame Events. Will you have an illuſtrious Example hereof? *Cardan* in his Geniture had *Saturn* in the 21. degree of *Gemini*, which yet, according to the *Rudolphine Tables*, was in the 18th degree; *Mercury* in 23. of *Libra*, which was in the 26th and ſo of the Moon, and the other Planets. Now if Events ought to be predicted from the true places of the Planets; and yet thoſe predicted from the falſe places come to paſs as certainly: you may plainly perceive, that it matters not in what places ſoever the Planets be, whatſoever be predicted. Again, *Cardan* ſomtimes miſtakes the places of the Planets, not only by a few degrees, but even by whole Signes. For Example, in the Geniture of his dear Freind, *John Cheek*, He miſtook the true place of *Mars* by more than one whole Signe. Will you have ſomthing yet more worthy the wonder? *Tycho Brahe* (*lib. de nov. Stella. p. 777.*) tell's us that both *Cardan* and *Gauricus* enquired into the Fortune and Manners of *Martin Luther*, by calculating his Nativity, which both of them fixed upon the 22. of *October*; but differed about the year, *Cardan* taking the year *MCCCCLXXXIII.* and *Gauricus* the next year following: *Cardan* took alſo the hour of Ten at Night, and *Gauricus* the hour of one after-noon, when the true hour

hour was Eleven. And that you may not think they were in the right as to the day of the Moneth; I aſſure you, they both miſſed it by 19. dayes: for He was born upon the tenth of *November* (being the Eve to St *Martins* day, from whom he took his name) as *Tycho* ſets it down out of *Eberus*. Now I beſeech you, how great variety was there of the Heavens, in ſo different Scheams, and neither of them neer the truth: and yet the Accommodation of the Events (forſooth) muſt be convenient? Can you chooſe but think this whole Artifice to be a meer Deluſion; a Toy more vain than the Canting of common Rogues and Gypſies, as they call them? Doubtleſs, if meer Chance did not bear all the ſway in theſe matters, Aſtrologers could not either ſo frequently, or ſo duely be deceived in their Divinations. *Of Forty things* (ſaith *Cardan lib. de judic. cap. 6.*) *Scarce ten happen right*, as they are predicted: ſo that you have the Confeſſion of a moſt Learned Aſtrologer, which the force of truth extorted from him in ſpight of his confidence. And indeed had not too much doting upon the Art bewitched the Man, he might more truely have ſaid, that of *four hundred Predictions ſcarce one is verified.* But ſuppoſing his ſuppoſition to be true, that of Forty ſcarce Ten ſucceed; and it will follow of neceſſity, that Chance hath a main hand in Aſtrological predictions, when the Truth of them is four times leſs then their falſhood. I muſt not omit to advertiſe you, that *Cardan* himſelf (*lib. de Genit.*) much commends that ſaying of *Marlianus*; *Si vis divinare, contrarium ad unguem dicito ejus quod Aſtrologi aut pollicentur, aut minitantur*: if you have an itch to be divining, be ſure you fore-tell the quite contrary to what Aſtrologers either promiſe,

promiſes or threaten. For however *Cardan* would have this to be underſtood only of unskilfull and ignorant Aſtrologers; yet you may perceive, what truth is to be expected from the moſt learned and diligent of them all, among whom he challengeth the Chair to himſelf: nor do the multitude deny him that honour. And yet you may find him glorying, that he ſpent a hundred hours about the Geniture of King *Edward* the Sixth of *England*, which he made the firſt of twelve eminent Nativities: and notwithſtanding all that pains and care, he predicted nothing leſs than the Events that befell that worthy Prince. For (to omitt other things) the Records of *England* aſſure us, that King *Edward* died in the ſixteenth year of his life; when he had predicted, that he ſhould be very ſickly in the 23, 24, and 25th years. *After which time* (ſaith He) *he ſhall be afflicted with ſundry diſeaſes, and* (*Mars being then his Anaretas or Regicide*) *he ſhall dye of a Bloody Flux, and a violent Feaver.* Now doth Induſtry gain the better of Chance or not? *O* if *Cardan* had the luck to have fore-told, that this King ſhould fall into ſome dangerous Diſeaſe, in that year, wherein he died: what Joy, what Tryumph, what Quacking would there have been among Aſtrologers? and how would the Diviner have magnified himſelf, and his Art?

Another Cauſe is the *Cunning* and underhand Fraud of Aſtrologers, in making their Prædictions. For when a Geniture is given them to Divine upon, in the firſt place they take ſpecial care to learn out, of what Sex, what Family, what Quality, what Country, what Courſe of Life, &c. the Perſon is; for as *Cardan* inſtructeth them, without the knowledge of all theſe particulars, no judgement

judgement is to be given. And what great wonder is it, if from the consideration of all these things they chance now and then to fore-tell some Events, which may well be suspected, not from the precepts of Astrology, but from a natural Sagacity or Conjecture according to probabilities? Hither-to you may referr the prediction of *Ollerius Barcinonensis* concerning that Herolical Prince, *Henry* the 4th of *France*, not long before his inhuman assassination by that Monster a *Koviliack*; For it is likely enough that *Ollerius* might have some secret intimation of that bloody designe, which both the Kings Orators suspected, and some certain Grande's of *Spain* insinuated; and which a common rumor, diffused through *Spain*, for above two moneths together, seemed to premonish; as I have more largely declared in the Life of *Peireskius*. Again, they give their predictions alwayes in the General-indefinitely, and (like the Devil of *Delphos*) in *Amphiboligies*: and this peece of subtlety they have learned of *Ptolomie*, out of these words (*in Centiloq. Sent.* 1.) "It cannot be that an understanding Artist should predict the particular formes, or "manners of Accidents; as the sence doth not receive "the particular, but a certain General form of a sensible "object, and he that deals in matters of Divination, "ought to use the skill of Conjecturing by probabilities: and *only those who are inspired by the Divine "Spirit, can predict Particulars*. And why should not they be beleeved to come near the mark, when they presage some Danger, or Death, or Favour, or Calamity, or the like common Accidents, from which no man is exempted? For who is there, to whom some such Accidents do not at some time or other happen; Pro-

vidence having so generally mixed evil and good together in this Life? And as for their *Amphibologies*, or ambiguous Answers, they contrive them so cunningly, as that be the Event what it will, still the words shall be capable of intimating it: or if they deliver any judgement in plain terms (which they seldom do) they annex some certain Condition; that so if the Event fore-told do not succeed accordingly, then they may lay the blame upon the failing of the Condition: but if it doth succeed, then without regarding the correspondence or disagreement of the Condition, they magnify themselves for infallible Prophets. Hereupon, though when their Divination doth fail, they presently alleadge that either the Providence of God, or the study of Philosophy, or the very premonition it self put an hinderance to the Event designed: yet when it succeedeth, they mention nothing but their own admirable skill. They are wont also to excuse themselves with being afraid of the Anger of Princes, if they should plainly and in simple terms, predict the Events attending them: and yet if there chance to be but the least shadow of the Events predicted, then whole *Troy* is conquered, and they boast themselves acquainted with the secrets of Fate. And this again is the Cause, why they so complicate their Aphorisms, as that unless the thing prefaged fall out exactly so, they lay the fault upon their own incircumspection, in omitting the consideration of something or other, that ought to have been considered in their Calculation of the Nativity proposed; that so the Art may still be thought sufficient to make predictions to an hairs breadth. Lastly, in case any thing succeed, which was fore-told; that must be done by the exact observation of the rules of Art: but

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if nothing succeed, then (forsooth) they exclame that the business was not done with due exactness, that the Scheam ought to be corrected, and the *Horoscope* so removed forward, or backward, so as that the Effect may be brought at length to quadrate or correspond with their direction. And because for the most part one direction being accommodate to the Effect, the rest are incongruous; therefore their Cunning is such, as that they say, that the Effect is sometimes either Anticipated, or Prorogated by one Year at least wide of the direction. But why should I run over all their Frauds and starting holes? One remedy will serve against them all; and that is, to propose a Nativity to one or two of the best of them, and when they have studied it as much as they please, require them to predict any one particular Event to come, in plain terms, together with the certain day, manner of the accident, and other Circumstances: and when they have done that, see if they will lay a considerable wager that that Event shall succeed accordingly. If they accept the condition, pray let me go your half: if they refuse it, you may understand how little confidence they have in their own Art, which yet they would impose upon others, as divine and infallible.

The *Last Cause* is the *Ignorance* and *Stupidity* of such as come to consult them about their Fortunes. For *First*, there are very few, who sufficiently understand (what we have more than once inculcated) that the influx of the Heavens is only General, and that all particular Effects belong to particular Causes. Men generally do not consider, that Brute Animals, which have their Births Synchronical to those of Infants, have yet different fates from those of Men, when yet the Stars look upon both

indifferently. And so well conceipted are we of our selves, that we suffer our selves to be perswaded, that what ever befalleth us, certainly the Heavens took care for it: and being deluded by this proud credulity, we instantly beleeve what ever is told us from the Heavens, as something ordained and inevitable; contributing to our own delusions, as if it were not sufficient for us to be subject to the delusions of others.

Men therefore being commonly possessed with Hope, Fear, Love, Hatred, or some other passion, interpret all things in favour of that passion, and expect that even the Stars should be as much concerned therein, as themselves: and thus they swell themselves with the Air of Phansy, that they may be much greater than indeed they are, and of Gnats be taken for *Elephants*. And whether it be good or evil that the Astrologers have predicted to them; they scorn to think themselves lyable to so low a thing as Fortune, but derive the least grace, or injury done them, from those sublime and glorious bodies, the Stars. There is a Tale (and it is a true one) of *Francis* the *Monk*, a famous Astrologer in the last Age; how he predicted that some freind should shortly give him a new pair of Shoes, from the coming of the middle Heaven to the Benefical rayes of I know not what propitious Planet. What would this Man have done think you, in case he had had great wealth accumulated upon him, or if he had bin advanced to some dignity in his Order? But alas, Human infirmity being once out of the tuition of right reason, is never wanting to assist toward its own delusions. *Secondly*, it is to be considered, that though the greatest part of those things which are fore-told by Astrologers, never come to pass, yet

yet the Common People foolishly take no notice of those many failings; but if one among a thousand predictions chance to be verified, presently, as if it had been delivered by *Jupiter Hammons Oracle*, the Art is thought Divine, and the lucky success of that one divination makes them forget the falsity of all the rest. And this condition of Vulgar heads cannot be unknown to any man, who hath at any time observed their weakness in this kind. Nor do I mean only the meanest sort of Men, but place in the number of the Vulgar even Men of high condition, and such whose dignities render their follies the less remarkable; these also being as much over-run with the itch of Astrological Curiosity, as the others; unless it be some few, whom natural Sagacity, or good education, or experience hath made more competent judges of those fooleries and frauds. Otherwise being possessed with ambition, and the immoderate desire of Life, there is no cheating trick of Astrologers, which will not easily ensnare their belief. And this truely is the reason, why we observe Great Persons generally much to favour Diviners, and to embrace with all greedines the very dreams of such, as seem to promise them a continuance, or encrease of their Grandure: though Histories lye open to attest, that no Princes have been so unhappy, as those who most confided in the predictions of Astrologers, that promised them rare and singular felicities. We shall spare some of fresher memory, and yet not go far off for Examples of this kind. How tragical were the Fates of *Emmanuel* of *Portugal*; of *Peter*, of *Arragon*; *Simon* the *Bulgarian*, *Lodowick Sforza* Duke of *Millain*; who confided in Astrologers that flattered them with the hopes of mountains of

Happiness equal to that of the Gods, and yet came to be the most miserable Princes in all story. For *Peter* was murthered by his Bastard Brother; *Lodovick* despoyled of his Dukedom, and perished most miserably in Bretons; and the others suffered most grievious calamities.

Again, the wonder is alwaies much heightned by the greatness of the Person; For if any thing predicted befall an eminent Man, or Prince; then the Art is extolled to the Heavens. And this (forsooth) because Great men are conceived to be more favoured and respected by the Stars, then *Plebeans*; and so what ever befalls them, is beleeved to be decreed more especially by the Heavens: and if any thing predicted by Astrologers befalleth them, the predictions being commonly known to all, all men fall into admiration of their skill. And this for the most part relateth to the Death, Disposition, and Calamities of Princes. As if the same Sun did not with indifferent beams shine upon the Cottages of Peasants, and Pallaces of Kings: and as if it were not all one to the Stars, whether a Rich Man, or a Beggar, were born in the loyns of Old *Diachus*, or from those of one sleeping on a Dung-hill? As if those Fifty thousand Men, who fell in the Battel of *Cannæ*, had all their Fates inseparably connexed, by the Heavens to the rashness of their General, who unadvisedly engaged them to fight upon disadvantage? When they were born in so many several places, at so many several times; can you think it ealy to an Astrologer, from an inspection into all their Genitures before, to have found directions for them, such as might enable him to predict that they would all fall upon the same day? *Lastly*, it sommtimes hapneth that when an Astrologer hath promised some great honour, or advancement to a young

young ſprightly Courtier, who hath already a good ſhare in his Princes favour: the confidence of this promiſe doth ſo elevate his ſpirit, quicken his induſtry, and engage all the nerves of his mind to endeavour the accompliſhment of his ends; as that he at length come's to attain ſome fruit of his ſervices and hopes, and then who ſo much admired, ſo much cried up, as Mr *Aſtrologer*, who fore-told his preferment? When indeed, he ought rather to ſacrifice to his own witt and Confidence (both which conjoyned, do great matters in the World, eſpecially in Courts) or to the Bounty of his Prince, than to the indulgence of the Stars, which are as unconcerned in him, and his affairs, as in the Life, or Death of a Fly. On the other ſide, Predictions of Evil accidents, make men dejected in their Spirits, ſlack in their induſtry, and ſomtimes deſperate: and then it is no wonder, if they proſper not in their deſignes (diligence being the life of buiſneſs) but meet with ſuch diſaſters, as were threatned them by Aſtrologers. And I could make you a true relation of ſome, who having been told by Aſtrologers, that they ſhould dy by a rope, have, to prevent the ſhame of the common Gallowes, hanged themſelves, when they had no other occaſion of diſcontent. And theſe Events, we poor miſerable Mortals account the undoubted Experiments of Aſtrology. As if many others had not loſt their labours, and been defeated of all their hopes, whom the like glorious promiſes invited to make themſelves Courtiers and Favourites? As if many had not died in peace and proſperity in their beds, to whom Aſtrologers had threatned violent and untimely deaths by the hand of an executioner? As if the good Fortune of ſucceſsfull Courtiers were not to be

ascribed to their own industry: or the miserable death of such as lay violent hands upon themselves, were not to be ascribed to their own madness and impiety, rather than to any decrees of the Stars?

It remain's only now, that we expede our selves from those particular Experiments of the verity of Astrological Predictions, that are related of *Alexander of Macedon* and other *Ancients*, formerly mentioned; the fame of these having given more reputation to the Art, than any thing else they pretend to, except the Credulity of Men.

To these, therefore I Answer; *First*, that all those relations may be False: and that the Faithfulness of *Historiographers* in such things may be questioned. Not that I think they deserve to be accounted Lyers, when they record such Accidents, as they have either seen themselves, or heard from other credible Persons, though those accidents seem strange and supernatural; but that they may be justly suspected of affecting Rarities, when they studiously scrape together and set down all kinds of common Rumors dispersed among the common People, concerning the Nativity, or Death of some great Prince, whose Life and adventures they write of; and by this means often impose upon the easy belief of their Readers. For it is well known, that most Historians do sometimes invent many wonderfull passages and encounters, to make the person of whom they write, the more illustrious; and sometimes jestingly, or inconsiderately vent such Romantick relations, which have no ground in truth, but being once admitted into the ears of the People, instantly gain credit, and become the more authentical, by how much the more they are dispersed;

sperſed; especially if the Prince perished by some tragical disaste. For then the accident grows prodigious and every Man dream's and talks of nothing but Night Ravens, Screetch Owls, Evil Geniuſ's Bells ringing themselves, Furies in the Air holding Enſignes, and flaming Torches, the sound of men walking invisibly, the impreſſions of feet going backward, Armies fighting in the Clouds, and a thousand such ridiculous Bugg-bears: so that the wonder is the leſs, if among all these Portents, they omitt not to add also the Propheſies of *Chaldeans*. And Hiſtorians, understanding that such relations will highly pleaſe the People, and be read with delight and greedineſs; will therefore by no means leave them out of their Papers; and it is to be wiſhed, they would not now and then amplify them, on purpoſe to engratiate their story. For my part, truely, I am sure I have read in the Hiſtory of a great Princes Life and Death, such things as never befell him, nor any like them, so as to give occaſion to those relations. You will take it ill, perhaps, that I give this digreſſive touch upon the infidelity of Hiſtorians; but if you pleaſe to hear *Seneca's* cenſure of them (*lib. 7. quæſt. natural. cap.* 16.) upon occaſion of Comets, you will find mine much the milder and more favourable of the two. "There needs not much ado "(saith He) to derogate from the Authority of *Ephorus*; he is an Hiſtorian. Some hunt after praiſe by the "relation of incredible things, and by telling wonders "ſtir up the Reader, who otherwiſe would lay aſide "their books, and betake himſelf to other imploy-"ment, in caſe none but ordinary accidents were rela-"ted. Some are Credulous, some Negligent: ſome "are surpriſed with a Lie, others pleaſed. Those do

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" not avoid it. These affect it. And this is common " to all the tribe of them that none thinks his works " will be liked and become popular, unless he here and " there lard them with Fictions. And *Ephorus*, being " a Man of no very precise faith, is often deceived him- " self, and doth as often deceive others, in his reports. And thus *Seneca*.

Secondly, it is possible some other bold pretender to Divinations might say to *Alexander*; *Thou shalt loose thy Life at Babylon*: but no man could say this, as a thing foreseen by the Stars, but that he might as well dy there, as any where else, either by Surfets and Drunkenness (to which he more and more devoted himself) or by throwing himself into the thickest of the Enemies forces (which was his custome, out of an excess of Courage, or rather rashness) or by Treachery of his powerfull Captains (who were then perpetually plotting his Death) or by some other Accident. Again, being they accounted *Alexander* a Tyrant, the *Chaldeans* might well conjecture, that a Conspiracy against his life might be more easily plotted, and effected, in a spacious and populous City, then in the midst of his Army. Besides, being interrogated strictly concerning the fate of that great Conquerour, least they should betray their own ignorance by saying nothing; they might deliver that prediction, which if it succeeded, would commend their Art; and if not, would easily be forgotten: Mens minds being taken up with new successes, and new designes. And that you may be satisfied, that the *Chaldeans* did deliver this and the like prophesies, either by Conjecture, or meer Chance: be pleased to consider what is reported of *Morius* and *Octavius*. Both of them

them confided in the *Chaldeans*, that promised them wonders: but one met with what he expected, and the other the quite contrary. Now, is this a signe of the Constancy of the Art? Certainly no, the matter is wholly obscure, and those prophesies are to be referred to meer Fortune, not to any Certainty in the Art. For *Augustus* likewise, though I should grant those predictions of his future greatness to have been really delivered; yet it is not impossible but that they might be delivered out of Flattery: and since we are not to doubt, but many the like predictions have been given of sundry other young Men of great hopes; no wonder, if those proved false in others, that this proved true in him. Further, since *Augustus* could not acquire the Empire unless *Pompey*, *Cesar* and some other great Romans were first removed out of his way by Death; and the *Chaldeans* had positively fore-told that *Pompey* and *Cesar* should neither of them dye, but in extreme Old Age, but in their own homes, but in full splendor and renown (as we formerly observed out of *Cicero*) you may easily perceive with what certainty they were able to prophesy his ascending to the Emperial dignity. I omit how dangerous and treasonable a thing it would have been in *Thrasyllus*, to have predicted a Monarchy in Rome, in those ticklish dayes, when the names of Monarchy and Slavery were both alike odious to the high-spirited People of Rome. I omit how *Scaliger* hath plainly demonstrated, that at the time of *Augustus* Birth *Capricorn* did not *Horoscopize*, but rather the Signe quite opposite. I omit also, that many of my acquaintance have been born under *Capricorn* possessing the *Horoscope*

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(yea and the very middle of it too) who were never so vain for all that, as to dream of being made Emperours. And though many have boasted, that the Geniture of *Cosmi Medices* was very like that of *Augustus*: yet *Cardan* (*lib. cent. Genitur. genit.* 49.) observes therein the Signes, not of Empire, but Prudence. The same may be said of the other Emperours; and we need only oppose to them what *Seneca* hath of *Claudius*, who was no sooner made Prince, but Astrologers predicted his advancement almost every Year, and Moneth.

As to that notable story of *Asclepiodotus* prediction of his Death by Dogs, to the enraged *Domitian*; truely it seems to have bee a tale invented and bruited abroad after the death of *Domitian*, to cast the greater odium upon his memory. For *Asclepiodotus* might indeed conjecture the disaster of that Prince only from hence, that few Tyrants dy bloodless Deaths. He might also foresee his own violent Death, from the anger and cruelty of the Emperour, who using to spill innocent blood upon lefs occasions, was not likely to let him escape, who told him of so bad a Fate attending him: but that himself should be torn in pieces by Dogs, either he predicted no such thing at all, but the people (who never diminish rarities) took occasion to forge that part of the adventure; or if he predicted it, he did it upon guess, that the angry Tyrant would set the Dogs upon him. Again, supposing he did really predict that accident, yet can he not be said to have predicted the very manner of his Death, because he was not torn by Dogs till after his Death, and Astrologers never extend their predictions beyond Death; but he intended that he should be torn alive. The same may be said of that Astrologer, who

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in the prelence of *Galeatius* Duke of *Millain* predicted his own Death by the fall of a Beam upon him; for to omitt other objections, it is manifeſt there is no Aphoriſme, or Rule in Aſtrology ſo preciſe, as to determine the inſtrument of Death, or define it to be rather a Beam, than a Tile, or Stone, &c. But the Common people are wont to note all circumſtances with overmuch curioſity; and to let no paſſage eſcape without referring it to portentous Cauſes. Hiſtorians, likewiſe are wont to take leſs care in relating only what is true, than in Setting down Vulgar reports of extraordinary occurrences. Will you have a pregnant Example of this? A certain Aſtrologer having predicted, that *Henry the Seaventh* of England (a wiſe, Valiant, and Fortunate King, ſhould dy in ſuch a year; the King ſent for him, and asked him, if he could tell in what place himſelf ſhould be at the next Chriſtmas (then neer at hand.) The Prophet being ſurpriſed with this unexpected queſtion, ſtood mute a good while, and at length confeſſed he could not tell. Thereupon the King ſmiling, ſaid, *then my freind I am more skilfull in Divination, than you are; for I can fore-tell that you ſhall keep your Chriſtmas in the Tower of London*; and accordingly commanded him to be ſent priſoner thither. Nor did the King either dy in the Year predicted, or ſet the Aſtrologer at liberty again, untill a good while after, when the heat of his Divining humour had been abated by the Waters of affliction; and that was an act of more Clemency in the King, than Princes uſually ſhew to ſuch impudent fellows. For to paſs by other Examples of Aſtrologers, who have drawn ſuddain Death upon themſelves, by adventuring to vent Propheſies concern-

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ing the Deaths of others; we have a memorable one out of the *Anthologia*, of *Diophantus* the great Astrologer.

Hermogenem *Medicum monet Astrologus* Diophantus,
Vix illum menseis vivere posse novem.
Qui videns, vide, ait, quid nobis astra minentur;
Imminet at, moneo, mors inopina tibi.
Dixit, & extendens dextram admovet, & Diophantus
Desperare alium dum jubet, ipse perit.

Hermogenes, by *Diophantus* told,
He should not live nine Moneths more; said, *my*
In telling me my Destiny, you are bold; (*Friend*,
(*But* (*trust me*) *your life instantly will end*:
And then he struck him; so the Prophet fell,
While he, from Stars, anothers Fate did tell.

If this seem too Ancient, we can furnish you with another of fresher date, concerning *Lucas Gauricus*, whom we have so often mentioned. Could He, think you, who had sung the fatal Dirge of *Johannes Bentivolio*, Prince of *Benonia*, many years before hand; could he I say, fore-see and avoid his own untimely and miserable end? Historians tell us No; but *Cardans* testimony will do best in this case. *Gauricus* (saith he, *lib. de Genit.*) "Was put upon the Rack, by the *Ben-*
"*tivoglios*; which was more then he ever fore-saw by
"the Stars: though he might portend the ruine of the
"Family more from a wise Conjecture of affairs, than

from

" from Astrology; for he was an egregious Syco-
" phant.

What say you to *Cardan* himself, who though he died at the time, when he had predicted he should die, (starving himself on purpose, to verify his prediction, as was noted by *Scaliger*, and *Thuanus*) yet as to the time, and manner of his eldest Son, *John Baptista's* death, he was grosly mistaken? Every Learned man who hath perused his preface to *Manilius*, well knows, that he delivered sundry prophesies of his Sons Fate; but he never premonished, that that beloved Son of his should, in the 24th year of his Age, loose his head by the stroke of the Hang-man for Poisoning his Wife. Concerning this sad and infamous Accident, *Sextus ab Heminga* saith most excellently: What will the World think, when " this tragical event shall be told to posterity, and all " Nations? The most prudent, most sage, and most " Learned *Hieronymus Cardanus*, a Physician, and " Philosopher, and Astrologer, the most incomparable " of the Age he lived in, and without doubt the most " to be honoured; who took care for the education of " his Children in Learning and piety, and omitted no-" thing that might conduce to their erudition in know-" ledge and virtue, studying their good as much as was " possible. For he most exactly described their Fates, " in those his voluminous Commentaries upon the " *Quadripartite Work of Ptolomie*; and expressed all " particulars thereof, that he might appear to have bin " wanting in nothing for them, whereunto his utmost " providence could extend. But unhappy man that he " was, he all this while never suspected, from the Rules " of his great Art, that his dearest Son should be con-

demned,

" demned, and have his head strook off upon a Scaffold " by an Executioner of Justice, for destroying his own " Wife by Poyson, in the Flower of his Youth; nor " did he ever predict, or mention any the least parti- " cular of all that Tragedy. And thus *Sextus ab Heminga.*

Finally, as to what *Firmicus* exaggerateth concerning the death of *Plotinus*; all I shall say of it, is that it is a meer vain Rhetorical aggravation. For *Porphyrius*, the disciple of *Plotinus*, doth particularly describe both the nature of his sickness, and his constant deportment at his death ensuing thereupon: and He was more a Philosopher, than to charge his disease and death upon any fiery decrees of the Stars, and their fatal influences, as *Firmicus* did afterward. Again, what did befall *Plotinus*; which is not common and ordinary to all us Mortals; and which may not aswell be objected against the memory of many thousand other good and pious men, who never wrote against Astrology, nor ever thought of it? He died of a Consumption; and that is caused, not by any vindictive judgement of the Stars, but by weakness of Constitution derived from ones Parents, by ill Air, unwholsome nourishment, contagion, and divers other Causes, well known to Physicians. That good Man, therefore, suffered not any punishment for his judicious Book against Astrologers; but as he was subject to the common Condition of Mans Nature, so did he patiently undergo it. Unless you please to allow, that the Stars were more to blame, for exciting so learned a Person to write against their supposed power; or that they altered their former decrees concerning him, and contrived a new Fate for him,

him, as soon as they sure he durst inveigh against the fooleries and impostures of Astromancers. But to add more, were a shame. Concerning *Picus Mirandulanus*, we may say the very same. For it was the tenderness and delicacy of his Constitution, his uncessant Studies, and exhaustion of his vital vigour by continual writing, which took away that illustrious Person out of the World so immaturely; and not any malignant influence of incensed *Mars*. *Gauricus*, indeed much insults over him, because of his derision of Astrology: but may not wise men much more justly inveigh against *Gauricus*, who by reason of his fooliish confidence in Astrology, brought himself to the torture of the Rack; and so was the Cause of his own most miserable Death: when *Picus Mirandula* did nothing but what was honourable and pious, nor ever ran into such extravagancie, as might occasion his untimely Death? But *Astrologers foretold his Death precisely, as to the time*? That I deny; for (*observe*) *Picus* fulfilled not more than 31. Years of Life: and yet *Gauricus* reporteth, that Three eminent *Genethliacks* had punctually predicted his death before the 36th. There is only *Bellantius*, who wrote against him, and glorieth that he foretold he should die in the 33d year from his Birth. But if *Bellantius* came so neer the matter (and yet he missed it a whole year and more) he might conjecture *Picus* could not be a long lived man, from his weakly constitution, continual labours of the mind, and other Signes; there being nothing more familiar, than for men who are no Astrologers, to guess that a young Man, of a fiery active Genius, a pregnant and capacious Soul, an over-lively wit, and a soon-ripe judgement will not live long; and to say of such a one

Ostendent terris hunc tantum Fata nec ultrà
Esse sinent.

Though all this while, I see no reason why I should more believe *Bellantius*, in this point, than the rest of that arrogant tribe; since they all cry up themselves, and boast that they have predicted such and such Events long before they happened; when in truth, no Man ever heard of those predictions, till after the Events. But what I have said against Astrologers, is enough; especially since that Divine witt, *Pseus*, hath said much more: to whose incomparable writings I remit my Reader, while I go Study some other Argument of more use to the Commonweal of Learning, than Astrology hath ever been. And so adieu to both Astrologers, and their Art.

FINIS.